The Newlanders CVRE.

Aſwell of thoſe Violent ſickneſſes which diſtemper moſt *Minds* in theſe latter Dayes: As alſo by a Cheape and Newfound *Dyet*, to preſerue the *Body* ſound and free from all Diſeaſes, vntill the laſt date of Life, through extreamity of Age.

Wherein are inſerted generall and ſpeciall Remedies againſt the

Scuruy. *Goute.*
Coughes. *Collicke.*
Feauers. *Sea-ſickneſſes,*

And other grieuous Infirmities.

Publiſhed for the Weale of Great Brittaine,
By Sir William Vaughan, *Knight.*

Vbi Lux ſicca, ibi Intellectus multus.

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TO THE RIGHT HONORABLE MY LOuing Brother, IOHN Earle of *Carbery*, Baron of *Molingar*.

SIR: Here you may behold, as in a *Looking-Glasse*, many *Sickely Faces*, not of *Heathen men*, but of pretended *Christians*, with Heathenish Conditions. A *Glasse* of Steele, farre truer then that *Mathematicall one*, whereby some haue proiected to discouer with more then Humane Spectacles *Another World in the Moone*; *of Seas*, *Lands*, and *Woods*, like Ours, before it was lately dis-robed of this latter Ornament by the greedinesse of a few Iron *Masters*. Here you may see what a number of *Diseases* haue taken Roote within vs: Yea more, then euer were practized before *Noahs Flood*.

The maine Cause of their Destruction proceeded from their Carnall matches, *The Sonnes of GOD, with the Daughters of Reprobates*, where we transgresse

greſſe not onely in that, but in many other ſtat contrary to our *Chriſtian duties*, who haue bin now enlightned for the ſpace of theſe foure ſcore yeares. Here likewiſe you may find *preſeruatiues and Cures* both to preuent the imminent plagues, (which we haue worthily deſerued,) as to heale the moſt diſordred, both Bodily and Spiritually, (if they be not paſt Grace;) yea, and to diſpoſſeſſe them of Diuels, without prophane *Holy Water*, or Popiſh *Exorciſmes*. But before theſe, as a *Frontiſpice* vpon a Gate, I haue fixed the foure firſt Verſes of purpoſe, that once a day at leaſt, you may repeate them ouer. And for the reſt, if you read them once a Weeke, I doubt not, but you ſhall receiue thereby ſome ſpirituall Comfort among other Helpes to *Deuotion*, which are not wanting in your *Houſe*. Howſoeuer, I am aſſured your *Cogitations* ſhalbe ſomewhat rouzed vp to looke about you, and to make ſome doubt, that you haue not many yeares yet vnexpired of your *Pilgrimage* here on *Earth*. For our worſt part muſt rot, before it riſe vp to *Immortality*.

The thought of *Death*, I confeſſe, is terrible, and hath perplexed many, ſpecially, *Great perſons*, inſomuch that *Queene Elizabeth* of famous *Memory*, albeit in all other matters an incomparable religious *Princeſſe*, and adorned with maſculine Vertues, yet *She* could not endure to heare of *Old Age*, nor *Death*. For when a Learned *Biſhop* of our acquaintance had in a zealous *Sermon* admoniſhed her to thinke on her laſt *End*, by reaſon of her great *Age*, which few *Princes* had attayned vnto, and of the *Climatericall* yeare of her Life, which hapned at that time, *She* tooke it ſo impatiently that the *Biſhop*

hop for his good intentions, was not only distasted by her, but put for a time to some trouble. Yet God, who neuer forsakes them, that quitt' emselues like *Men* in his Seruice, did euer sithence, vntill his Decease powre downe many Worldly Blessings vpon him, so that I thinke few *Bishops* of this Kingdome left behind them to their Wiues and Children such faire *Estates*, as he left vnto his Wife and Children. The which questionlesse were conferred vppon him, to let the Cowards and Claw-backes of the times vnderstand, what a sweet smelling Sacrifice in his sacred Presence is *Magnanimity grounded on Faith and piety*; as well appeares by those *Martyres in Queene* Maries *dayes*, for whose glorious sakes *the Eternall Maiesty* at the intercession of those *Martyres Generall, his dearely beloued Sonne*, did by shortning of those *Marian dayes* restore that *Reformed Religion* to this *Kingdome*, which hath chased hence those *False* Prophets, *who set to sale the Bodies and Soules of Men*, togither with the Rabblement of *Idolaters*, *Abbey-Lubbers*, *Fayries*, and *Hob-Goblins*; and doubtlesse will continue the same vntill the Worlds end: Notwithstanding these our Present and last Conflicts with the *Spirituall Dragon*, and with those Spirits, which issued out of his mouth; wherein we haue much a do to escape their Ambuscadoes, Quirkes, and secret Stratagems practised by our Schoole-men, which are farre more dangerous then their open Violences, being such, as it is Written, *Able to deceiue: the very Elect, if it were possible*. But to returne where I haue digressed, the *Remembrance of Death* will prepare vs for th'other World What can be better for vs, then to be loosed from the lumpish

clog of *Fleſh* and *Blood*, which muſt not inherite *Heauen*, before it bee purified, as the *Holieſt* and beſt *Patriarkes* were, and to liue with *Chriſt* in perpetuall *Ioyes*.

Seeing that *Death* brings with it ſo great *Happineſſe*, I hope you will not be offended with me, if by Calculating our *Anceſtors Yeares*, *for theſe three laſt Deſcents*, I ſeeme to put you in *Minde*, that you ought not to expect much longer time, then they enioyed. *Our great Grandfather*, Hugh Vaughan, *Gentle-man Vſher to King* Henry *the 7th* who is Famous in our *Engliſh Chronicles*, for the *Iuſtes in Richmond*, *before the ſayd King*, againſt Sir *Iames Parker*, about our *Anceſtors* Armes and Scutcheons: Where the ſayd Sir *Iames* loſt his life, in the firſt Encounter. Our ſayd *Great Grand-Father*, dyed before he was fifty yeares old. Our *Grand-father*, who built our Houſe, nay yours by Birth-right, (called *The Golden Grove*,) dyed about the ſiftieth ſixth yeare of his Age. Our *Father* likewiſe about thoſe yeares, payd *Nature* her Debt. Why then ſhould we expect for a greater Lot? We want not aboue three or foure yeares of theirs. But ſuppoſe we ſhould arriue to ſeauenty, or eighty, or by the helpe of this *Cyet*, which I here diſcouer, to the long Age of the *Swethens*, it would but augment our ſinnes and ſorrows. Therefore let vs liue mindfull of that, which cannot be auoyded.

For which purpoſe a *Pagan King* vſed euery morning to haue a *Dead mans Skull* brought to remember him, that he was a mortall Creature. So in like manuer we ſee in our dayes many Perſons wearing *Rings with a Deathes Head engrauen in the ſeale*: Others

Others with a Posie on the inside, including the Remembrance of Death. *Memento mori.* But because this Subiect breeds sadnesse, I haue added some more plausible *passages* to profit the *Body*, as well as the *Minde*.

Now hauing discharged the *part of a Brother*, in this necessary point, whereto all *Adams Posterity* are subiect, *Sooner or Later*: I will now shew wherefore I entituled this Diminutiue rapture, *The New-landers Cure*, more for others satisfaction, who know me not, and yet may by our *Free Charter of Election, and the illumination of Gods working Spirit* meete with some *passage* in this *Cure*, to confirme them sure in their *Christian Calling*, and perhaps mooue some to lend their helping hands to the Building vp of our *New Church*, in that remote *Countrey*, then for any desire I haue to reiterate a matter of *Tauetology*, like the *Cuckoes Song*, vnto you, who from the beginning haue bin acquainted with my Actions in this kinde. About thirteene yeares past, being interessed by Patent in the *South part of New found Land*, from our late King of happy memory: I transported thither certayne *Colonies* of Men and Women at my owne Charge: After which, finding the Burthen too heauy for my weake *Shoulders*, I assigned the *Northerly proportion* of my *Grant*, vnto the Right Honourable the Lord *Vicount Faulkland, late Deputy of Ireland, a Noble Gentleman*, of singular Wisedome, Vertue, and Experience: And vppon your motion to my *Lord Baltimore*, who to his immortall prayse, hath liued there these two last yeares, with his *Lady* and Children.

And for my selfe, during such time as I remayne

in

in this Kingdome, for the ſetling of my priuate Fortunes, which for ought I ſee, I muſt chiefly relye vppon to ſupply me there, vntill the *Plantation* be better ſtrengthned, and fearing the diſpleaſure of the *Almighty*, who threatens thoſe, which cauſeleſſely looke backe at his Plow: I ſent forth, (like *Noahs Doue*) my late Workes, called *The Golden Fleece*, and my *Cambrenſium Caroleia*, to ſtirre vp our *Ilanders* Mindes to aſſiſt and ſupport for a time our *New-found Ile*, which rightly may be ſtiled *Great Britaines Sifter*, or *Britanniol*, in regard that for theſe foureſcore yeares and vpwards, She hath furniſhed vs with Fiſh and Traine, which by Exchange returne vs ſundry kinds of Commodities.

In like manner to let the World vnderſtand, that my Zeale to *New-found Land* is not frozen. I tooke her for my *Goſſip* to this Pigmey infant, which now is named *the New-Landers Cure*. But why ſhould I among ſo many thouſands of Greater Power aſpire to ſuch an *Atlanticke Waight*, which is able to cruſh into the Earth another *Sutton*? It is the *Lord of Heauen and Earth*, whoſe Powerfull Preſence Ouer-lookes all the foure Quarters of the Earth, who preferres ſometimes the moſt ſimple to His Workes of Honour, before the Grand *Epicures* of the World, As the *Lillies of the Fields, before the Royalties of Salomon*, euen our Mighty *GOD*, who is ſo wonderfull in all his Deedes, made choyſe of me for his vnworthy Inſtrument to doe ſome good in this Heroicall Enterprize.

For this cauſe, and alſo to edifie my Country with thoſe *Bookes*, which from time to time, euen from my Youth vp I Publiſhed, hath He beſtowed a double

a double Talent vppon me. For theſe *Ends* it pleaſed *His Sacred Maieſty* to reſerue my Seruice for the Publicke *Good*, by preſeruing my Life moſt *Miraculouſly* aboue the ordinary ſort of men from Fire and Water, and twice from his Peſtilentiall Arrowes.

Vppon a *Chriſtmas Day* 1602. In *France* at a Paſſage of two Leagues broad betwixt *Tremblado* and *Marena* falling ouer board a Ship, in a moſt terrible Tempeſt, I floated amidſt the Waues of the raging Sea, being ignorant of Swimming, about a quarter of an houre: Onely with an Oare in my hand, which caſually fell vnto me, by what meanes to this preſent, I cannot tell. And which is moſt ſtrange to Humane ſenſe, the Storme calmed ſuddainly, during my aboad in this perplexity, vntill the Barke, from which I fell, found leaſure to turne about, and take me vp being ouer-wearied, and at the very point to throw away the Oare, and periſh. Aſſoone as I was taken vp, the Storme beganne againe ſo furiouſly, that the Maſt brake within a foote of the But, and with the fall had like to ouer-turne vs all.

In *Ianuary* 1608. I was ſtricken with a ſulphureous dampe, my *Houſe* was battred about my eares with Lightning and Thunder, the *Artilleries of Gods Glory*, in that fearefull manner, as your Selfe beheld the next day, after the ruines of the Cataſtrophe, not without great aſtoniſhment and admiration, how miraculouſly I eſcaped.

In *Auguſt* 1603. in the hotteſt time of the *Sickneſſe*, in my returne from beyond the Seas, I was not affraid to ſtay a while in *London*.

And

And during the laſt and greateſt Peſtilence, 1625. I frequented the *Citty* from the beginning, to the latter end, as our famous Country-man Sir *Thomas Button*, and our vertuous Couſen his *Lady*, in whoſe Houſe I continued the moſt part of that *Summer*, can beare me Witneſſe, when you and others of my Friends wondred at my Boldneſſe. By which Extraordinary deliuerances I gather, that his *Omnipotent Maieſty* hath ordayned me, as a Fire-brand ſo often taken out of the Flames, for ſome glorious ſeruice of His, eyther to do ſome good vnto my *Fellow Chriſtians* by my Publicke *Writings*, or elſe to aduance this hopefull *Plantation* by my perſonall paines and induſtry. And if I faile in my Preſages for this laſt, I am fully perſwaded, that I ſhall no light vpon a worſe *Fortune* then chanced vnto a *Gentle-woman* of *Italy*, who hauing her deſtiny told her by an *Aſtrologer*, (as that Sexe like *Eue* is ouer-credulous,) that ſhe ſhould be married to a *Prince*, ſhe refuſed many good Matches, in hope of her Princely preferment, vntill after many yeares expectation in vaine, fearing, as the Prouerbe is, *To lead Apes in Hell*, ſhe conſented at laſt to marry with the *Principall of an Vniuerſity*, who in that place had the Title of *Prince*. If I miſſe in my actuall performance for *New-found Land*, it lyes not in the power of Fleſh and Blood, to take away my Zealous intentions, nor can my Foes (if any ſuch at all I haue) deny, but that meaner men then I, haue had the Lucke to be married to the *Muſes*: As alſo the mightieſt *Lords* of the earth haue thought themſelues graced to be entertained their Seruants and *Woers*. The truth is, I am addicted both to the *Muſes*, and *New-found Land*. And

The Epistle Dedicatory.

I could wish, that I had that Command ouer some *Misers* Purses, or of *their*s, who may dye without *Issue*, and leaue their Fortunes to thankleſſe Worldlings, for the benefit of *New-found Land*, as *Marke Anthony* had at *Athens*. For when the Citizens had cologuingly presented him with the *Image* of their *Goddesse Minerua*, because he wanted a Wife: He answered, that he kindly accepted of their Offer; and therefore he must needes haue 1000. Talents of them, as a Dowry fit for so great a *Princesse*. The charge certainely is great now at the first, yet if there were but twenty such Persons but of my poore meanes and resolution, I would not doubt, but before seauen yeares, our *New-found Land* should not onely double those sayles of Ships, which Trade thither at the present, but likewise the yearely Gaines, which our Marchants doe reape from that Counnry, for these many yeares togither, computed to be aboue 200000. pounds a yeare. Indeed there be some Hopes that the *London* and *Bristow* Marchants will now after these late stormes settle there some *Iron-workes*, *Glasse-houses*, and for the making of *Salt*.

And likewise that my Lord of *Faulkland*, and our Noble Brother in Law, Sir *Henry Salubury* Baronet, with some *Gentlemen of North-Wales*, will the next Spring proceede to doe somewhat in that Country, which with open armes awaites for their comming. And also there be others out of *England*, to whom I haue freely as I haue receiued, assigned *Grants*, which haue faithfully promised to *Plant* in their seuerall Diuisions. The which, if they performe, my costly Cares for *Sacrifice* would be the lesse.

Bus

But becauſe my Experience teacheth me, that we oftner meete with backe-ſliding and inconſtant men, like Worldly *Demas*, then with bountifull Conuerts, like that *Terentian Demea*, I cannot build my Foundation on ſuch ſlippery mould, but muſt reſolue with my owne poore Eſtate, to continue what I haue long ſince fruitleſſely begunne.

After this ſort thoſe renowned *Monſieurs*, *De Monts*, and *Poutrincourt* were deluded aboue two yeares, by ſome Courtiers at *Paris*, and therefore they concluded at laſt, no more to truſt any but themſelues, for the Erecting of their *Plantation* in *Canada*, two hundred Leagues beyond our *New-found Land*. Hap what hap may, I haue broake the Ice, I haue paſt the *Rubicon*.

In the meane time, let me intreate you to conceiue charitably of our *New-Land Plantation*, which by one hard Winter, among many more tolerable, is like to ſuffer; and to regard this Little *God-child* of hers. And if you, or any other of our Friends, when wilde or irregular Paſſions breake out beyond the bounds of Reaſon, ſhall meete with ſome *Lenitiue*, by meditating on the towardly diſpoſition thereof, as the diſeaſed *Iſraelites* found eaſe with beholding the *Brazen Serpent*: Do but ſay, *Well-fare the New-landers Cure*, and that's as much as I expect for my paines. The *Lord* enrich you with Heauenly happineſſe, as hee hath bountifully dealt with you in this World. And if hereafter it fortune, according to Your Hopes, that you ſhall liue in Court, as heretofore you haue, to your ſingular Praiſe, and your Friends Comfort, for many yeares togither:

Let

The Epistle dedicatory.

Let not transitory *Pompe*, nor vaine glory, seduce *Your Noblest Part* to forget the poore *New-Landers Cure*; nor *Him*, whom you are tyed in Nature to Respect and Cheerish, who reciprocally shall euer, during Life, continue in all *Christian* Offices

Your Lordships Brother

at Commaund.

William Vaughan.

Aū

Authoris Præcautio ad Lectorem Morbis Vulgaribus laborantem.

Siquid habent Aloes, vel fellis Opuscula nostra,
Me Medicum vatem Publica Cura facit.
Depereunt querens, silices, et Marmore structa:
Dona sed Ingenii posthuma Fama canet.
Cur tineis rodenda sinam Monumenta laborum?
Musarum scelus est Dona perire pati.
Non hic Romulidum sannas nec curo lituras;
Vos flocci facio, Gens odiosa Deo.
Gorgoneas nec pendo minas, nam munior extrà
Ægide squamosâ, Numinis intus Ope.
Sanum Consilium tantum iaculatur odoris,
Vt Vincat violas, Lilia, Thura, Rosas:
Hoc sine, sunt Arabum *catapotia vana, nec ipsa*
Porrigit Ægroto pharmacopola tibi.
Imbibe Corde, Nouæ Terræ *quod* Musa *propinat,*
Corpus erit sanum, Mens quoq; sana, Vale.

The

THE Newlanders Cure.

The first SECTION.

The Preparatiue of the Bodies Cure, ſhewing how the Mindes Affections and the Bodies do follow one anothers Diſpoſitions.

WHen I had reſolued on the *Cure of the Mindes infirmities*, it ſeemed vnto me that the ſame could not be compleate, except the *Body* were alſo made harmoniouſly correſpondent to harbour that *Heauenly Light* with his pretious *Gifts*, which our *Sauiour* promiſed before *his Aſcention* to ſend vnto vs. Therefore, that both of them, like euen yoake-fellowes, might walke ſafely

in this vale of *Misery*, I haue here inserted a *New-found Cure* for the *Bodies* health; *Vt sit mens sana in corpore sano.* But before the discouery of this diuine Medicine, in comparison whereof the *Elixir* so much commended by our *Paracelsians*, is but vanity of Vanities, (for our *Phisicke* conduceth to the health of the *Minde*, as of the *Body*) I will, as a *Preparatiue*, minister and shew, how the Qualities of the *Mind* do follow the disposition of the *Body*.

It is most certayne, when the *Body* is free from superfluous Excrements, and noysome Humours, that then the Functions and Operations of the *Mind* appeare more liuely, fresh, and most capable to receiue in Wisdome and Knowledge, which caused a certaine *Philosopher* to purge himselfe with *Hellebore*, before hee aduentured to write of deepe *Mysteries*. Euen so when the *Minde* is troubled, the *Face* bewrayes it, although a man would faine conceale it with all his cunning. Yea, sometimes the very *Eyes* will manifest the ioy that one conceaues in his heart. Nor is the *Minde* mooued onely with those motions and instruments of the *Body*, but likewise feeles great Alterations by such nouriſh-

nourishments and ingredients as we take into our *Bodies*. The which we see verified in our debauched *Gallants*, and common Drunkards, who seldome enter into quarrels in cold blood, but amongst their Pots of Wine and strong liquor, they passe *Polyphemus* and all his *Cyclops*. Others haue drunke away sorrow and care. The like mutation *Saffron* workes, for if a man commonly vse it in sauce with his meate, it makes his heart light and iocound. And being taken in Muskadine, or some heady wine, it workes so violently, that the Taker becomes rauing madde with excessiue Mirth.

The often vse of *Hares flesh* causeth men to be fearefull: As on th'other side, *Beefe* makes our *English* couragious and vndaunted in perills. And surely, I beleeue one of the chiefest causes of the *Sauages* inhumane cruelty proceedes through their deuouring of *Wolues* and *Beares flesh*. In my time I knew at *Oxford* a *Poet*, who after good store of *Sacke* would write his best Verses, according to that olde saying:

When I haue drunke sweete Wine,
My Tongue speakes Latine fine.

It is reported, that *Thomas Nash* a ſcurrilous Pamphleter in Q. *Elizabeths* dayes, vſed to drinke *Aqua vitæ with Gun-powder* to inſpire his malicious ſpirit with rayling matter to ſhame Doctor *Harvey*, and other Aduerſaries of his: Which inflaming Potion wrought ſo eagerly vppon his Braine, that hee would often beate himſelfe about the noddle, and ſcratch the Walls round about him, vntill hee met with ſome *extrauagant* furious Termes, which as he imagined would blurre and lay ſufficient aſperſions vpon them. The like fiery prouocations the *Turkes* haue accuſtomed to take, when they went about ſome deſperate ſeruice; wherby they forced a new *Bellona* out of their miſchieuous hands.

Other ſome, like our fighting Cockes, haue vſed *Garlike* for that bloody purpoſe. Thus the *Body* is oftentimes turned *Nolens volens*, to ſerue and obey the *mind*, as the *Minde* likewiſe to follow the inclination of the *Body*. For what other fruit can a *Body* ſtuffed with corrupt humours, Choller, and Gall produce, but beaſtlike Paſſions? Whereas on the contrary, the Abſtemious and Continent by their ſpa-

ring

ring *Dyet* do restrayne in time such ouerflowings, and thereby prepare themselues to be the purer *vessels* to contayne the *Water of Life* distilled from the *Heauenly Comforter.*

Euen as a thicke Cloud obscures the Sunne beames from our sight: So the vicious qualities of the *Body* darken the *Mind, which is the great Eye or Light of the Body.* And this is the cause, that when the one is grieued th'other is grieued, and when th'one is merry, th'other is so too. Therefore it is a thing to bee wished, that they were kept both in an equall proportion and symmetry with conuenient nourishments, recreations, exercise, and aboue all with *spirituall food*: Yea and other whiles, if need require, the Mistresse must correct her rebellious Seruant, that the *Image* of our great *Creator* bee not quite defaced.

But to returne to the Subiect wee haue in hand, the *Body* of Man is the most temperate of all other mortall Creatures, and therefore it may bee rightly termed the *Golden Rule*, measure, and square, whereby the Excesse of all other things may be obserued, and their different Faculties discerned.

cerned. And for this cause in respect of our humane Bodies, the *foure Elements are noted to be Hot, Cold, Moist, and Dry:* Here hence we gather, that the *Flesh of Fowle* is hot and dry, and that the Food of *Fish* is cold & moist, fit to engender *flegme.* Betwixt these as the Meane, are *Earthly Creatures* placed, and among these *Mans Body* hath the preheminence, as the best tempered vnder the Cope of *Heauen.* The which also varies according to the Climate.

Sunt Homines alij, variant vt Climata mundi.

For our *Northerne Nations* are of a Colder constitution then theirs, that liue within the *Tropickes,* or neere vnto them. And therefore the *Ancient Phylosophers* would not allow *a temperate Body but with in a temperate Country.* Neyther is this temper so constant in our temperate countries, but the inequality of the Soyle, and Scituation, controules this temper: For we haue Spring and Summer weather in places at the same instant, within a mile or two distant.

As for Example, in Dales and at the foote of Hils we feele it warme; whereas wee

wee cannot endure long to ſtay on the Neighbouring Mountaynes by reaſon of Snow, or furious Winds, which likewiſe other-throw, or hinder the growth of Plantes and Corne ſixe or ſeauen weekes later, then ſuch as we finde in the bottom or loweſt deſcent. The ſame alteration I haue ſeene in the *Alpes* and *Pyrenæan* Mountaynes, where I could behold ripe *Grapes* and a flouriſhing *Harueſt* in the Vallies; and Trauailing but a League higher vp towards the top of the Mountaynes, I might ſee nothing but horrid Rockes, Hayle, Snow, and Windes in that impetuous manner, that there a man would take *September* to be *Ianuary*. Moreouer, this change croſſeth our Temper in reſpect of Age; for Youth is more hot and moyſt then more ſetled yeares. And that *Diet*, which might be properly accommodated to olde men, perhaps would weaken or ſtarue the younger ſort. How then ſhall we be able to finde out this *Golden meane* and Temper in mans Body, when we are ſubiect to ſo many mutations? Do not we perceiue the very Beaſts and vnreaſonable creatures to go beyond vs in ſome of our nobleſt Organs? Do they not excell vs in

the fiue ſences, *viz.* The Boare in hearing; the Ounce in ſeeing; the Ape in taſting; the Vultur in ſmelling; and the Spider in touching, as theſe ancient Verſes imply?

Nos Aper auditu, Lynx viſu, Simia guſtu,
Vultur odoratu, præcellit Aranea tactu.

This cannot bee denied in thoſe Creatures; but becauſe I am an ill Hunteſ-man, I will continue my converſation with men; amongſt which there is much diuerſity for their ſeuerall parts. Here ſtands a man with a moſt temperate Braine; there another with a ſound Liuer; ſome are long breathed; ſome excell in the Temper of their Hearts; and in many of theſe wee might behold Actions, which tend vnto *Vnity*, as to their Center.

But in generall, of late yeares wee degenerate from that, which by our *Baptiſme* we vowed to be; as in like manner wee haue crackt our *Braines*, ſhortned our breathing faculties, corrupted our Liuer, inflamed our Blood, and all with exceſſe of varieties of meates and drinkes. We prate of the *Holy Ghoſt*, of the *Temple of God*; but let euery man examine his owne conſcience, whether it bee poſſible that ſuch a *ſanctified Gueſt* could remaine in ſuch

ſuch an impure Body, which hath receiued into it ſo great ſtore of Victualls, and the choyſeſt, which the Ayre, Earth, and Sea could yeelde, and of the ſtrongeſt Wines euen vnto vomiting.

If after this inquiſition wee finde that the *Spirit of God* requires an vndefiled and purer ſeate to lodge in, then let vs ſweep cleane, and do our beſt to *purifie* and prepare our Bodies to be tolerably meete to entertayne *this ſacred Meſſenger*; for if hee knockes at the doore of our hearts, and we ſlight his *Call*, it is to bee feared hee will returne no more to ſuch a naſty Roome, where the Maſter of the houſe neglects his deareſt *Land-Lord*. To reduce the World vnto a better Temper, the Body as well as the Minde, I had recourſe to many Cures. I read *Marſilius Ficinus* his Worke concerning *a Heauenly Body here on Earth*, but there meeting with nothing but diſtractions, at the laſt I lighted on two Treatiſes, the one Publiſhed by *Lodouico Cornario* an *Italian*; and th'other by *Leſſius of Bruxels a learned Ieſuite*, out of whoſe Precepts I collected this admirable *Dyet*, which whoſoeuer hath the power to practiſe, hee ſhall

quickly

quickly apprehend the difference betwixt a Table furniſhed with variety of meates, whoſe nature in digeſtion are contrary the one to th'other, and betwixt that ſimple Cheere, which contented *our Sauiour* here on Earth with his *Diſciples*. By the former ſpring all our ſickneſſes. By this latter of *Sobriety* we ſtint *Concupiſcence*, and after one quarter of a yeare our Bodies being accuſtomed to a ſet meaſure of meat and drinke, wee ſhall confeſſe, that ſaying of the Heath'niſh *Philoſopher*, to iumpe aright with a reformed Chriſtian: *Turpe eſt hominis non noſſe menſuram ventris ſui.* It is a ſhamefull thing for an vnderſtanding man not to know the meaſure of his owne Belly.

To wind vp this my *Preparatiue* in a word, when I had compared *Leſſius* his obſeruations with *Daniels and his three Companions Dyet*, and how by reaſon of their ſlender fare being but *Pulſe*, they were in better ſtate then thoſe that fed on dainties, I concluded this *new found dyet* to be acceptable to *Gods ſpirit*, and if it awaites on *Faith*, *it will ſerue for a Chriſtians Purification before Glorification.*

THE

The second SECTION.

The Description of a New found and cheape Diet, to preserue the Body and Minde from all sicknesses and Passions, and how a man shall find out the true Proportion what will content a reasonable Creature.

BY the former Discourse it is apparant, that the *Well-being and Health of Mans Body consists in obseruing the Golden Meane, which is Temperance in our Diet*, that is, eating and drinking no more, then the Stomacke can well digest, and that thereby the functions of the Minde bee not hindered nor made obscure by the excessiue *Quantity*. For this reason, and because *Study* and Contemplation doe mightily hinder Concoction, they that are this way busied, must eate and drinke lesse, then those that be idle, or doe trauaile abroad.

But now to finde out this Measure, I confesse it a great difficulty by reason of the diuersities of mens Constitutions, Yeares, and Strength: For that *Measure*, which agreeth

greeth with an olde man, cannot ſquare well with a young man, nor that of the ſtrong man with the weake.

The *Cholericke* muſt haue his proportion differing from the *Flegmaticke*. Theſe haue euery one a ſtomacke repugnant to one anothers nature: How then ſhall wee compoſe an exact Meaſure to reconcile theſe repugnances? Neceſſity requires vs to looke after this *Soueraigne good*, for the health of the Body and Soule; but Concupiſcence and our longing wills can hardly conſent to be limitted. Yet notwithſtanding, naturall reaſon bids vs to preſerue Nature, although wee ſmart a little to enioy the more content.

Let vs then ſearch out what proportion of meate and drink will ſerue a reaſonable Creature; the which the eaſier to find, we muſt obſerue theſe Rules. Firſt, if one takes into his body ordinarily ſo much meate and drinke, that after the meale he feeles himſelfe more heauy, ſleepy, and leſſe capable to conceiue matters of Diuine knowledge, Sermons, or any kinde of Study, then hee was before his meale, let him reſt aſſuredly, that hee hath exceeded the Meaſure wee looke for. For

it is not fit to feede and pleaſe the vegetatiue and ſenſuall part ſo much, that thereby the nobleſt part be offended, which is the Animall and reaſonable Faculty.

Wee muſt conſider, that out of the aboundance of meates, which wee receiue into our Bodies, there will ariſe Vapours from the Stomacke vp to the Head, which will darken the Vnderſtanding; and alſo ſtore of Humours and Blood ingendred in the Liuer, Melt, and Veines, which will inflame vpwards, and helpe with the former Vapours to ouercloud the cleare Rayes of Reaſon and Wiſdome, which they would neuer do, if a man had not exceeded the lawfull meaſure. O how much are they deceiued, who feeling themſelues feeble in the morning, runne ſpeedily to Breake-faſt, as though Nature languiſhed for want of meate, when as in very deede their weakneſſe proceedes from the aboundance of Humours congeſted and gathered together, which by their ouer-much moyſture haue ſtuft the Muſckles and the ſinewes, and ſtopt the paſſages of the ſpirits, ſo that the *Scurvy* and other Diſeaſes creepe in by reaſon of thoſe

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Obſtructions and Oppilations. The like abuſe ſome commit in their mornings draughts, which indeede is the chiefe cauſe of the Dropſies, Gouts, Coughes, and other moyſt ſickneſſes.

Secondly, a man muſt not ſuddainely thinke to meete with this *Meaſure*, but by little and little by degrees hee muſt leaue of his former courſe of *Dyet*, and all by leaſure proceede by diminiſhing his wounted fare, vntill hee arriues to that *Quantity*, that after his meale hee feeles none of the aboue named impediments to grieue his Head, or to hinder the Functions of his Minde.

Thirdly, although a certayne *ſet quantity* cannot rightly be preſcribed by reaſon of the different natures of meates, and of the ages of men, yet notwithſtanding it is lately tryed by experience, that for *olde Perſons*, or for ſuch as approach neere vnto it, or for ſome that feare ſome incurable ſickneſſe, twelue, thirteene, or foureteene *Ounces of meate will ſerue a man for a day, accounting Bread, Fleſh, Egges, or any ſuch ſolid meate, and ſo many Ounces or ſomewhat more of drinke.* This meaſure I preſcribe onely to aged perſons, the ſickely,

to

to Clergymen, to Iudges, Schollers, or to such as are wholly addicted to their Bookes, to Maydes, and such sedentary or idle people, who vse not bodily exercise. *Loaonn. e Cornario, Father Lessius* and many others by late experience found this quantity to be sufficient.

Fourthly, as for the *Quality* of the meats, there is no great heed to be taken so that they exceede not in the quantity, if the meate distaste not the Appetite, and that the due measure be obserued. Among all the sorts of meates which we eate, those are commended, which are of least putrifaction. For wee see, that *Fish and Flesh will taint sooner then Pulse or Corne.* And therefore *Rice*, *Bread*, or such as are made of them will agree best with Nature, for by experience it is found, that the chiefe cause of the small Pockes, &c. comes of the eating of flesh too soone.

They which haue practised this *Dyet*, do highly commend Panades, or Gruell, which the *Italians* call *Panatellam*, or *Pulticulam*, which is compounded of Bread and Water, or Brewis, or the like diuersified with Butter, Oyle, Egges, Wine, Currents, Cynamon, Sugar, Hony, Pepper, Saffron,

Saffron, Ginger, &c. becauſe this kinde of meate is moſt eaſily to be concocted, being ready to breed good blood, and very like to the *Chyle*, or that ſubſtantiall myce, which the Stomacke workes out of the Concoction of our meate.

The fifth Rule, foraſmuch as all the difficulty for the obſeruing of this meaſure proceedes of *ſenſuall appetite*, and that this ſenſuall appetite ſprings of the apprehenſion of *Imagination*, whereby varieties of meates are conceiued to bee very pleaſing to the ſences, wee muſt doe our endeauour to correct this *depraued Imagination*. For the correcting whereof, two things among others are chiefly to bee regarded: Firſt, that we with-draw our ſelues from the ſight of ſuch prouoaking and *enticing dainties*, as we read *Epaminonda* that valiant *Theban* did, who being inuited to a friends houſe, and ſeeing the Table too fully repleniſhed with delicacies, departed ſuddainly away. And afterwards beeing demaunded wherefore he went ſo rudely and haſtily from thence; anſwered, becauſe he thought his friend had prepared all that aboundant cheare, as a *Sacrifice for the Gods*; and not for neceſſary foode to mortall

tall Men. Secondly, when wee are forced for manners sake to stay and behold such vaine Varieties, that wee imagine them not to be in very deede so delightfull, faire, and wholesome, as in outward shew they seeme to be, but that they are deceitfull baites to catch and ensnare his fantasie to feede on them for his destruction; and that when they passe through the Body, they are most *loathsome Excrements*, leauing poysoned relickes behind them to be conuerted into hurtfull humours. Euery thing when it is resolued into the first Principles and Elements will appeare in the true shape, which is no other but Corruption. And the more sweete it is, when it so resolued, it becomes the more sordide and stinking, as may be noted by *Suckets* and such sugred Condited ware, whereas the Dung of Labourrers is nothing so displeasing, for that they feede on simple food, which Nature best approoues. To verifie this, let vs enquire whose Dung is most stinking, the Dogges or the Deeres.

This *Diet composed of Bread* is pure, simple, not subiect to Corruption, as other nourishments be. And, therefore I

may well auerre, that it reſembles that choyſe food of *Manna*, which *God* beſtowed on the *Iſraelites in the Wilderneſſe*; the which as the *Spaniſh Author in his Triall of Wits* was of opinion, that for many Generations after it did reduce their Bodies to a more Temperate Conſtitution then any other *Nations*, in ſo much that their *Seede* did multiply, and their Minds were more purified, and prepared capable of *Gods* miraculous bleſſings, to inherite the *land of Canaan*, which their *Fathers*, whoſe longing thoughts were altogether ſet on the *Onions, Garlike, and fleſh-pots of Egypt.* wherewith from their Infancy they had accuſtomed to feed on, were debarred off for their hardned hearts.

I preſcribe not this *Dyet*, though ſolide and ſubſtantiall; to *Labourers and Hindes*, for their ſtomackes are like *Oſtridges*, which can digeſt Iron, and by their Violent motion can better away with Bull-Beefe, Ram Mutton, Beanes and Bacon, then with the daintieſt meate in the World: As I hard that a Clowniſh Boore told my Vncle Sir *Iohn Perrot*, who on a time comming to viſite him being his Tenant and ſicke, aduiſed him to eate ſome

ten-

der meate, as Chicken or ſucking Rabbet; he anſwered him: *Alas Maiſter, what ſhall I doe with ſuch kinde of Meate, when I cannot eate the Bacon, which is as yellow as the Golden Noble?* I limit no ſuch perſons, no more then *Galen* did, when he Dedicated his Worke for the preſeruation of Health *De ſanitate tuenda*, not vnto the ſtrong Complexioned and the Barbarous, as the *Germanes*, who were ſo accounted in thoſe dayes; but vnto the ciuill and nice-bred *Italians*.

I preſent the diſcouery of this *Secret*, and the Practiſe of it, to them, that make a conſcience of their Calling, not to wallow like ſwiniſh *Epicures* in ſenſuall beaſtly pleaſures, but as men reſolued to liue ſoberly, like *Chriſtians*, who muſt acknowledge, that the *Holy Ghoſt* cannot long reſide in fat foggy Bodies, that make a *God* of their Bellies, and who for that cauſe doe ſtill pamper themſelues with delicacies, and continue more houres at their gluttonous meales, ſwilling of ſugred Sacke, and many cups of ſtrong drinke, then they doe at their *Prayers*, or in the ſeruice of *God*.

S. Paul, as likewiſe the firſt *Chriſtians*,

did often vse to mortifie their Bodies for feare of Temptations: *I tame my Body* (sayth hee) *to bring it into subiection, least while I Preach to others, my selfe become a Cast-away.*

But wee are so farre from such mortifications, that wee cannot spare one meale in the Weeke, though it were to saue a Neighbours life, or to conuert the expence of that meale to defend the *Publicke State* from ruine, or from *Antichristian Tyranny.* And yet we must passe for reformed *Christians.* None must say, *Blacke is our Eye*, or that wee haue the least skarre about vs. O that men would looke within them; and see whether that place bee fit to receiue the *holy Comforter.* If then they finde that my words be true, and that their Gurmandize and Intemperance haue obscured their Iudgements, whereby they were not able by reason of stupidity and dulnesse to fall to the Practise of a *Sober Liuing*, let them out of hand beginne to make some experience of this *Diet*, if not continually, yet on those *Fasting dayes*, which our Church hath ordayned of *Christian Policy*, to purifie a loathsome Carkases, and not as meritorious

ritorious for satisfaction of *Gods Iustice.*

Thus the *Israelites* of old time were aduised to fast, and commaunded to *Purifie* their Bodies in another manner. The which the very *Turkes* and *Iewes* doe put in Practise at this day. And wherefore stands this *Purification?* but to prepare roome for the spirituall *Bridegroome?* yea, and perhaps, this *Abstinence* may serue for some qualification of his Iustice, although not for any satisfaction, *Yet helpe to couer a Multitude of sinnes:* As Saint *Peter* and Saint *Iames* wrot, specially, if the estimate of what is spared, be conferred on pious vses.

The third SECTION.

The Commodities, which this New-found Dyet brings to the Body.

IT remayneth now, that I propoſe, what *Commodities* this *ſet Dyet* produceth: Firſt, it preſerues a man free from all ſickneſſes, for it keepes backe all the Humours and watriſh ſpirits, which ariſe from the Stomacke to the Head. It cures the *Gout*, the *Dropſie*, the *Aſtmaticke Paſſions*, the *Cough*, and *Catarrhes*, it hinde. reth Crudities and raw fiegmaticke hu. mours, which indeedeare the ingendring cauſes of all diſeaſes. It bridles and keeps all the Humours in ſuch an equall temper, that none ſhall offend eyther in *Quantity*, orin *Quality*: for indeede *all our ſickneſſes proceed from Repletion*, ſauing ſome few which proceede of Famine, in taking more ſuſtenance then Nature requires, or the Stomacke can well digeſt. For manifeſtation whereof, we ſee, that *all Diſeaſes are cured by Enacuations.* Blood letting is vſed to eaſe Nature. And ſo are Purgations

tious taken to free the Body of that insupportable load of filthy matter, which by *Gluttony* was ingendred. Nor will one Purge suffice. But before an ordinary sickneſſe be remooued, the *Apothecary* muſt miniſter many Nauſeatiue and bitter Potions able to weary the ſtrongeſt Nature. For at the firſt, the firſt Region, as *Phyſitians* call it, muſt be purged; that is, the Guts and entrailes. Secondly, the Liuer. And laſtly, the Veines muſt bee emptied of their watriſh Humors and excrements.

And it is holden for certaine, that in euery two yeares there is ſuch ſtore of ill humors and excrements ingendred in the Body, that a Veſſell of one hundred Ounces wil ſcarce contayne them.

Theſe humours being let alone, will corrupt in proceſſe of time, and wil cauſe a man to fall into ſome deadly ſickneſſe. And commonly, moſt people, which dye in their Beds, before they arriue to extreamity of old age, doe periſh by theſe ouer-abounding Humors, which they heaped within them through their exceſſiue Feaſts and Belly-cheere.

The ſecond Commodity, that comes by

this orderly *Dyet* is, that it doth not onely defend a man from thoſe ſuperfluous Humors within the Body, but likewiſe it fortifieth him againſt outward Cauſes; for hee which hath his Body pure with temperate humors, ſhall eaſier endure the iniuries and diſcommodities of cold or hot weather and of toylſome labour, then he that liues licentiouſly. Yea, and if he be wounded in his body, he will ſpeedily recouer.

The reaſon is, becauſe very little fluxe of any offending humor can fall into the wounded part, which in other bodies is wont to inflame; yea, and ſometime it will cauſe a griping Convulſion, or a violent Feauer. All which *our temperate habit of bodily Mould* ſhall neuer once bee affected with; for there is as much difference betwixt them, as there is betwixt a perfect *Chinenſian Porcellane*, and our rougheſt earthen Veſſels.

Laſtly, it preſerues a man from the *Plague*, for there is nothing heere to ſpare, no matter to worke vpon, which was verified in ſober *Socrates*, who notwithſtanding that the Plague had often-

tentimes waſted *Athens*, yet hee was neuer ſicke eyther of that, or any other diſeaſe.

The third *Commodity* is, that it cauſeth not onely Health, but alſo *Long Life*, in ſo much that when hee dyeth, hee feeles no ſuch pangs and torments, as other men vſe to haue, for hee fails, like an *Apple fully ripe*, euen by meere reſolution, mildly, and gently away. The bond of a Temperate mans Body and Soule is diſſolued onely, when the Radicall moyſture is ſpent; like vnto a *Lampe*, which is extinguiſhed when the Oyle is quite conſumed. For euen as a *Lampe* may bee put out three manner of waies;

Firſt, by outward violence, as by vehement wind.

Secondly, by powring too much water vpon it, wherewith the pure Liquor of the Oyle is oppreſſed.

Thirdly, by the vtter conſumption of the Oyle: So *Mans Life*, which is compared to a burning *Lampe*, may bee extinguiſhed three waies.

Firſt, by the Sword, Drowning, or ſuch like violent death.

Second-

Secondly, by the ſuperfluity or depraued quality of the Humours, wherewith the naturall moyſture is corrupted. Thirdly, when this moyſture is ſpent by the length of time. If a man dyes by reaſon of eyther of the two former wayes, there muſt enſue a great commotion in Nature, and therefore he feeles extraordinary griefuances, when the bond of Nature is thus violently before the day and ripe time compelled to bee diſſolued. But by the third manner of diſſolution a man feeles no paine at all, becauſe the Temperature is all by leaſure diſſolued from within him, and becauſe the gentle moyſture, which feedes the Body, becomes waſted together with the naturall heate at the ſame inſtant, when the Soule departes. And thus ſhall our *Dyeted* perſons dye, except they bee forced by ſome outward Accident.

The fourth *Commodity* is, that it makes the Body *Actiue*, *Light*, *Liuely*, and *ready* to all motions and exerciſe: For *heauineſſe*, *lazineſſe*, and the oppreſſion of Nature proceede from the aboundance of Humours which deſtroy the paſſages of the Spirits, and beſiedging the ioynts, they ouer moyſture them at laſt. Therefore when this aboundance

boundance of *Humors* is diminiſhed or taken away by a *Regular Dyet*, the very cauſe of dulneſſe and heauineſſe is alſo taken away, and then the pores and paſſages of the Spirits are made broad and more open.

The fourth Section.

The Commodities which our Dyet brings to to the ſences and Minde, and how it may helpe to build there a more conuenient Temple for the Holy Ghoſt.

AS the *Body* feeles ſeuerall benefits by this admirable *Dyet*, ſo the *Minde* partakes of no leſſe commodities:

Firſt, it brings Health and Vigour to the outward ſences, for the *ſence of Seeing* becomes darkned in *aged Perſons*, by reaſon that the *Optick nerues* are ouer-charged with ſuperfluous humours or vapors, whereby the animall ſpirit, which ſerues for the vſe of the *Sight*, eyther is obſcured, or elſe is not able to miniſter aſmuch matter, as is ſufficient to make the *Sight* perfect.

This

This impediment is remooued, or at leaſt much diminiſhed by *Sobriety, and Abſtinence* from thoſe things which fill the Head with fumes, of which kinde are all fat things, and Butter exceſſiuely taken, raw Onions, Garlike, ſtrong Wine, or muddy Beere or Ale. Or if at the worſt their ſights bee ſomewhat dimme or reddiſh, the Oyntment of *Tutia* with a little *Aloes* will anayle them. Or if the feare a greater griefe, the Iuice of *Stonecrop* will kill the pin and the Web.

The ſence of *Hearing* is hindred by the defluxion of raw Humors from the Braine, into the Organ of Hearing, or into the ſinewes which ſerues it. By which meanes a man becomes thicke of Hearing, or deafe on that ſide where the Defluxion happeneth. A temperate *Dyet* will preuent this Defluxion, and with a few locall medicines, vnleſſe the deafeneſſe be inueterate, it will quite expell it.

As for the *Sence* of *Taſting*, it is certayne, that the Taſte of a Temperate man is farre more quicke, ſharpe, and pleaſing, then it is in the Glutton, and Drunkard, who by reaſon of Chollericke or brackiſh Humors, whether they bee ingendred in the

the Head, or in the Stomacke, takes all Meates otherwiſe then they are in deede.

Another *Commodity*, which a Temperate *Dyet* brings to the *Soule*, is that it *mitigateth Affections or Paſſions, chiefly melancholy and Anger.* Wee ſee by experience, that they in whom Choller and Melancholy beare Dominion, if they bee not in conuenient time purged of thoſe Humors, they fall into ſtrange and violent ſicknesſes, as *Lunacy* and *Frenzy*, eſpecially if they bee ſuffered to get footing in the Braine and there to enflame. If it bee ſharpe, and falls into the tunicles of the Stomacke, it cauſeth a man to become very Ravenous: If there be aboundance of blood, it makes a man Leacherous, chiefly, if there bee ſome windy matter crept into it.

The Reaſon is, becauſe the Affections of the Minde do follow the apprehenſion of the Fantaſy; and the apprehenſion of the Fantaſy is conformable to the diſpoſition of the Body, and to the Humours which beare rule in the Body. Hence it is, that the *Chollericke* doe dreame of Fires, Flames, Warres, and Slaughters.

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The *Melancholick* dreame of Darknes, burialls, Sepulchers, Sprights, of deepe pits, fearefull flights, and of the like troublesome things. The *Flegmaticke* dreame of Raine, Riuers, Lakes, Shipwracke, drowning, &c. The *Sanguine* dreame of Banquets, Loue, Ioyes, &c. All theſe with their Cauſes are auoyded by a ſober *Dyet*; for inſteed of bad there are ingendred nothing but true and good Blood, Choller, Flegme, and Melancholly, ſo that their inward conditions are wel compoſed, gentle, Milde, Demure, and quiet, neuer miniſtring any cauſe of Debate, but with Sobriety and Patience taking all things in good part.

The third *Commodity*, which a ſober *Dyet* brings with it, is the *ſafety of memory*, which is wont to be impayred and hurt by reaſon of cold Humours, which haue ſeized on the Braine, and is very ominous to the intemperate or aged perſon. This inconuenience is ſpeedily cured by an orderly *Dyet*, with abſtayning from hot liquours and fuming drinkes, vnleſſe it be in ſmall quantity. For although Wine and ſtrong drinke bee hote, yet it cauſeth cold

colde ſickneſſes beeing often taken, as Coughes, Diſtillations, the Poſe, the Apoplexie, or Palſie.

The fourth *Commodity* is, the liuely Vigour of the *Minde*, in Reaſoning, Iudging, in Inuention, and in an apter Diſpoſition to conceiue or receiue Diuine Myſteries. Heere hence it comes to paſſe, that they, which obſerue a ſparing *Dyet* are watchfull, circumſpect, prouident, and ſound of Iudgement: Whatſoeuer ſpirituall or mentall exerciſe they take in hand, they commonly excell in that kinde of knowledge, which they undertake. The reaſon is, becauſe their thoughts are abſtracted and ſeuered from this baſe earthly mould to Heauenly Contemplation, and to thoſe high Angelical raptures, of which fleſh and blood can hardly enter into the Conſideration.

I beleeue very few in theſe dayes may be ſayd to be thus Diuinely diſpoſed, for I will ſtand vnto it, that except they haue ſome power of *Abſtinence* together with that vnſpotted *Faith*, which the *Proteſtant Church* holds, they ſhall neuer paſſe for men truely Religious, nor ſhine with that bright *Light of Vnderſtanding* to contemne

temne the Vanities of this ſeducing World, nor receiue that ſolace in their ſpirits to conceiue themſelues as it were in Paradiſe familiar with *God*. For doubtleſſe they that are thus Regularly dyeted, if they haue but a *graine of Faith*, as it is Written, they may worke wonders, and perhaps performe miracles. They ſhall ſee ſtrange Viſions, and be rapt vp, as St. *Paule* was, into the *Heauens* for ſome ſmall time to receiue ſpirituall conſolations, the which if theſe *Reuelations* and Conſolations concerne onely themſelues, they muſt not blabbe them abroad, vnleſſe their publication be more for the glory of *God*, then for their owne Hypocriticall prayſe.

For it pleaſeth *God* oftentimes to ſend or infuſe meſſages to confirme his ſeruants in their conſtant courſes. As I remember in the *Booke of Martyres* a Holy man beeing in Queene *Maries* dayes to be brought to the Stake for the *Faiths* ſake, the night before complayned to one *Auſtin* his Friend, that ſince his Impriſonment hee had no ſecret encouragement of the *Holy Ghoſt* to continue ſtedfaſt; but on the contrary hee found himſelfe very heauy, and

ſome-

ſomewhat loath to dye. But the next day as hee was lead towards the Stake to be burned, hee met the ſayd *Auſtin* by the way, to whom this Good man cryed out with great ioy, laying his hand on his heart: *O Auſtin, Auſtin, he is come, he is come*; meaning, the *Holy Ghoſt*, of whoſe abſence hee had bewayled the night before.

I deny not, but there may bee many *Saints* here in our dayes, but ſurely they take not the right courſe to make their *Election ſure*, if they mortifie not their Bodies ſometimes, when rebellious Paſſions are like to breake out into combuſtion, or elſe that they be endowed with this powerfull vertue of Abſtinence, as I doe heere preſcribe. Nor are they to bee counted perfect *Diuines*, which can only diſcourſe of Diuinity, Preach eloquent Sermons, or diſpute of profound Myſteries; but *Hee is the true Meſſenger of God, who liues according to our Saiuours life, and his Apoſtles*, or at the leaſt doth his endeauour to imitate them, as neere as hee can.

And in what outward ſeruice can a man draw neerer vnto them, then in *Sobriety*,

and Abſtinence? For, as *Faith is the inward ground of the Spirituall building of* GODS *Church*: So *Abſtinence*, I hold to bee after a ſort, the ſecondary and outward foundation of this great ſtructure, aſwell becauſe it remooues thoſe lets, which might preiudice our vnderſtanding, as alſo becauſe by it wee meete with many ſingular good helpes to prepare the Faculties of the Minde to bee more cleare and ready to embrace that courſe of Life, which beſt pleaſeth our *Creator*.

Therefore, as *Leſſius* writes, *Seeing that our proceeding or Progreſſe in Spirituall matters doe depend vpon the vſe of Vnderſtanding, or that intellect, which is infuſed in the Soule, and vppon Faith, which reſides in this Vnderſtanding, wee cannot loue that which is good or profite in that Loue; nor hate that which is euill, or grow in hatred of that euill, except it bee firſt propounded and diſcuſſed in the Vnderſtanding, to ſtirre vp and moone our Affections for that Vertuous purpoſe.*

Whe e hence it comes to paſſe, that they who haue lodged Diuine matters in their Vnderſtanding, as the Apoſtles did, and ſuch as followed their ſteppes, they

they ſhall eaſily contemne all Earthly Goods, and climbe vp to the high degree of Sanctity and Holineſſe, and for that cauſe at the laſt they ſhall obtayne for their reward a glorious Crowne in Heauen. For the Will of man doth eaſily conforme it ſelfe to the Iudgement of the Vnderſtanding, when a matter is not there raſhly, and ſuddainly propounded, but with deliberation deepely, and with length of time diſcuſſed and debated. Whereby it appeares that thoſe things, which doe hinder, darken, or make difficult the Functions of the Minde, for the moſt part are the Cauſes, why in knowledge, or in the Offices of Piety, or in Holineſſe of life wee arriue not to the wiſhed and illuſtrious degree of Perfection.

By the Premiſſes it is apparant, that Temperance, or Sobriety is of great efficacy and power both to extinguiſh thoſe impediments, which eclipſe our iudgments from meditating on the bright beames of Vnderſtanding, and the true courſe of our *Saluation*, and therefore it may not vnfitly bee called *The ſecondary Foundation of wiſdome and of our ſpiritual progreſſe.*

For what bee the lets that make vs ſo vnapt to ſpirituall knowledge; are they not the ſuperfluous limidities of the Braine, the obſtructions of the Braines pores and paſſages, the aboundance of Blood, the heate of the Spirits, which ſpring from Blood and Choller, or the Humors of Melancholly, which aſſault the Head and Braine? All which may be preuented by a well ordred *Dyet*.

The fifth *Commodity*, which this *Dyet* brings with it againſt the inward motions is, that it *aſſwageth* or *rooteth* out the flames of *luſtfull deſires*, which annoy both Body and Soule. And ſurely next to the *Grace of God*, nothing auailes more; for a *Sober Dyet* takes away firſt the *Matter*, which is the aboundance of Windy ſperme. Secondly, the *impulſiue Cauſe*, which is the needleſſe ſtore of the animall Spirits; whereby that Sperme is expelled. And thirdly, the *prouoking Cauſe*, which is the *imagination* of venereous doings. This *Imagination* ſtirres vp chiefly the Paſſion of Concupiſcence, which preſently mooues the Spirits to expulſion, and theſe ſpirits being ſo mooued to expulſion doe vehemently vrge, yea, and doe performe

ſorme the *Deede*, vnleſſe the *Will* chance to reſtrayne the ſame.

All theſe abhominations are chaſed away, or at the leaſt corrected by a Temperate *Dyet*. The which whoſoeuer practizeth, ſhall finde himſelfe free from ſuch perturbations, ſo that our Papiſts need not afflict their Bodies, as many of them do, with languiſhing *Faſts*, Bodily labours, Whip-cords, Wyres of Steele, going barefoote, or with lying on the cold ground, ſo benumming, or making Brawne of their Carkaſſes, that might by this manner of *Dyet* be ſuſtayned with *vigorous* and *liuely* heate to ſympathize and correſpond with the *Functions of the Minde*; where, as in a Glaſſe, the *whole Man*, though outwardly made but of Duſt and Aſhes, may behold from *within him*, the very *Image* of the *incomprehenſible God, both in Vnity and Trinity*, except his iudgement bee eclipſed with erronious motions.

The fift SECTION.

Examples of ſuch, as by Abſtinence and a ſparing Dyet haue prolonged their Liues to very old Age.

THere was a *Sect* among the *Iewes*, called the *Eſſens*, who when as they could not in their conſciences brook to liue in *Ieruſalem*, betwixt the *Phariſees* and the *Saducees*, by reaſon of the Hypocriſie, and Diſſimulation of the one; and the lycentious liuing of the other, retired themſelues to a *Deſert* neere the *Lake of Aſphaltes*, not farre from *Ieriebo*, and there gaue themſelues to a Temperate *Dyet*, with extraordinary Faſtes, whereby moſt of them liued aboue 100. yeares.

Paulus Thebæus, about the age of 15. yeares old, during the Perſecution vnder *Decius* the *Romane* Emperour, beeing diſcontented for the loſſe of his Father, and like to be betrayed for a *Chriſtian* by a couetous Hypocrite, that was married to his Siſter, becauſe hee might enioy his Pa-

Patrimony, fled into a solitary place, and there hid himselfe in a Caue, at the foote of a Rocke, neere to which place grew a great Palme Tree, vpon whose fruite hee daily fed. They write, that for the space of 60. yeares a Rauen euery day at nine a Clocke, brought him halfe a loafe of bread, and that his apparrell was made of the leaues of the Palme tree.

St. *Hierome* reports, that from the time which hee entred into this retired place, which was about the yeare 260. vntill the end of his life, hee neuer departed thence, hauing continued there 110. yeares.

St. *Anthony*, who instituted an Hermita life in *Ægypt*, borne of Noble and Religious Parents, and being about 20. yeares old, sold his estate, and bestowed part vpon his Sister, and distributed the residue to the Poore. And retiring himselfe from the World, he built himselfe a Cottage in a place remote from Company, where hee liued a most austere and strict life. He dyed about the yeare 345. hauing liued 105. yeares. His dyet was only bread and water, sauing that hee added broath or Pottage to his sustenance, when he was exceeding old, as *Athanasius* witnesseth.

Hee was ſo famous in his latter dayes for his Holy and Deuout life, that Emperours, Kings, and Princes ſent vnto him for his Counſell, and recommended themſelues to his Prayers.

Cariton an *Iconian* by birth, hauing endured much troubles vnder *Aurelian* for the Chriſtian *Faith*, in the end being enlarged out of Priſon during the Raigne of the Emperour *Tacitus*, which ſucceeded him, and going to ſee *Ieruſalem*, they write that hee was taken Priſoner by a Company of Theeues, who bound his hands, and put an Iron chayne about his necke, and ſo led him into a Deſert place, neere vnto the *dead Sea*, or *Sodomes Lake*. Afterwards, theſe Theeues going foorth for more booties, a Viper came into their Caue, and dranke of the Veſſell, where the Theeues kept their Wine: the which ſhee poyſoned, ſo that when the Theeues dranke thereof, they all dyed inſtantly. And they ſay, that *Caritons* bonds at the very ſame time were miraculouſly broken or looſned, in ſo much that hee remained Maſter of their wealth, whereof he communicated the moſt part to the perſecuted *Chriſtians*, that were fled into thoſe Deſerts,

ſerts, and with the reſt hee built a Religious houſe, where hee liued for the moſt part vpon Bread, Rootes, and Water. He ended his dayes vnder *Conſtantine* the ſecond, and *Conſtantius* his brother, being aboue 100. yeares old.

Iames the Hermite a *Perſian* by Nation, liued by a very ſparing *Dyet*, aboue 104 yeares, as *Theodoret* writes.

St. *Macarius* one of the Fathers, which aſſiſted at the Counſell of *Nice*, liued 92. yeares.

St. *Epiphanius* whoſe learned workes we haue, liued 115. yeares.

Arcenius Schoole-maſter to *Arcadius* the Emperour, liued 120. yeares, with admirable abſtinence.

Simeon Stilites liued 109. yeares, with incredible parſimony, Sobriety, and Temperance.

St. *Romuald* an *Italian*, liued 120. yeares, with a very ſtraight Dyet, whereof hee ſpent one hundred yeares in a Religious houſe.

Iohannes de Temporibus liued 300. yeares, euen from *Charlemaines* time, vnder whom hee ſerued as a Souldier, vntill our Weſterne Chriſtians ſet out for the Conqueſt

Conqueſt of the *Holy Land.*

Vdalricus Biſhop of *Padua*, a man of wonderfull Abſtinence liued one hundred and fiue yeares.

Venerable Bede, a *Saxon* borne, whoſe Writings wee read, liued 92. yeares in a Monaſtery, euer ſince he was ſeauen yeares of age.

But to deſcend to our owne times, I will conclude with one excellent example of *Lodowico Cornario* a Venetian Gentleman, whoſe Treatiſe with *Leſſius* his Annotations miniſtred vnto mee my chiefe Light for the diſcouery of this *New-found Dyet*, liued aboue 100. yeares. In his youth he ſpent his time very lycentiouſly, inſomuch that when hee was 35. yeares of age, hee fell to be wonderfully crazed, and diſeaſed with a paine in his Stomacke, and oftentimes in his ſide, and alſo infeſted with the Gout, and with a ſpice of a Feauer. In this manner hee languiſhed vntill hee came to forty yeares. And then the Phyſitians gaue him ouer for a dead man, yet with ſome hope, that whereas their Phyſicke could not reſtore him to his health, yet perhaps hee might prolong his life, if he could betake himſelfe to a ſet *ſpe-*

ring

ring Dyet, the which I haue preſcribed here. *Cornario* ſeeing no other helpe, and being loath to dye in the midſt of his age, and flouriſhing time, by little and little fell vnto it, and within halfe a yeare was deliuered of the moſt part of his griefes. But before the yeare went about, he was quite rid of all ſickneſſes. And ſo continued all his life after, with ſingular great contentment in his Minde and Body. When he was 83. he made a pleaſant Comedy, which is a worke of iouiall youth, *Partus Iuventutis*: For, as hee writes, hee found himſelfe of ſuch an excellent Temper in Body and Minde, that hee would not exchange his Age at thoſe yeares with any Young man whatſoeuer, that did not obſerue his Dyet; and hee hoped to liue as long as the other. Hee could at thoſe yeares get vp a Horſe-back as light and as nimble, as when he was but 24. Hee was alwayes merry, neuer once angry nor ſad, but of that admirable temper, that all the Humours of his Body were in an equall proportion, as it were Harmoniouſly compacted, in ſomuch that during the time that hee vſed this Dyet, he neuer after ſickened.

His

His ſleepe was moderate, his Dreames ſweete and pleaſing; and his Hearing and ſences ſound, his vnderſtanding ſo pure and lightſome, that at 95. yeares old hee wrot a Booke to the Clergy in commendation of Sobriety, and this *Dyet*.

Among Princes, that by temperate Dyet prolonged their liues; I will inſtant only on two, the Emperour *Auguſtus*, and Queene *Elizabeth* of *England*, whereof the former liued neere eighty yeares, and was ſo abſtemious, that hee nener dranke but thrice at one meale. And the other did ſeldome eate but one ſort of meate, roſe euer with an appetite, and liued about 70. yeares.

Now let me queſtion our *Paracelſians*, who beleeue ſuch ſtrange Miracles of their *Elixir* and *Potable Gold*, whether *Arnoldus de Villa Nona*, *Raymundus Lullius*, Frier *Bacon*, *Ripley*, or any other, whom they flatter themſelues to haue had the knowledge of the *Phyloſophers Stone*, whether, I ſay, any of theſe did liue longer, or in better health, in Body and Minde, then *Cornario*, or ſome of theſe did? If they can prooue, that their great Maiſters

ſters haue liued as long as Ours, then let mee put them further in minde, that *Paracelſus* himſelfe their principall Patron dyed at forty eight: whereas *Galen*, who affirmes that euer ſince hee attayned to twenty eight yeares, hee obſerued a Temperate Dyet, which profited him ſo much, that thereby hee eſcaped free from all violent ſickneſſes, all his Life time after, and liued vntill hee was aboue an hundred yeares old, as *Hippocrates* and *Herodicus* before him, onely by reaſon of a ſober Dyet without Phyſicke, prolonged their liues to one hundred yeares.

The

The sixt SECTION.

The Effects and Fruites of this admirable Dyet.

THe Effect of this *New-found Dyet*, is singular great, and the Fruites inestimable: For thereby *Old Age*, which is held to be an incurable sicknesse; and a tedious misery, becomes fresh, greene, lively, sprightfull, and flourishing. Now, after long Experience which a man hath learned in the World, hee is able to iudge by comparing his present estate with the Vanities of his fore-passed manner of liuing, of the Causes, why GOD, sent him into the World, and by what meanes hee may thence forwards recouer and redeeme the idle time which hee hath spent, to the glory of God, and the safeguard of his Soule, which but for the great mercy of his Sauiour, hee hath foolishly forfeited. Then, he cannot but contemne earthly thoughts, and with a braue resolution scorne to fixe his Minde on things

things, which like a Dreame will paſſe away ſuddainly, remembring that ſaying in the Goſpell: *O Foole, this night will I take away thy Soule, and then whoſe ſhall thoſe goods be which thou haſt prepared*, and heaped together? Then, hee will acutely ſee, that there is no cauſe for him to ioyne Field to Field, Farme to Farme, or Lordſhip to Lordſhip. For if he obſerue this *Dyet*, hee needes not bee at ſuch former charge for Cut-worke, or to pleaſe his ſenſuall Palate, as hee hath beene at to the hazard of his Health, and more of his Soule. He will find that a very ſmall reuenew will ſuffice him, and that now hee ſhall be the better able to diſtribute the ouer-plus to his Chriſtian Neighbours, or beſtow the ſame on ſome monuments for the honour of his Redeemer, who gaue him the grace and power to leaue off his former ſuperfluities and noyſome Varieties: Then, he ſhall perceiue that ten yeares redeemed and conferred in this order of life, will better him more then 20. yeares in ſuch irregular vaine courſes, as he before had fruitleſſely conſumed. Then, ſeeing himſelfe at more eaſe and contentment in ſpirit, with a well compoſed nature without raſhneſſe, or intemperate

perate Passions, hee may accommodate his Minde to Prayers, to the seruice of God, and to doe workes of Charity. For no extrauagant businesse can fall out to interpose betwixt him and Heauenly cogitations, as he vsed to haue when hee dealt about matters of worldly profit. But perhaps some will say, who will pine himselfe, and loose so many dainty morcels, to enioy a few yeares longer then our fore-Fathers?

Heu non est tanto digna dolore salus.

To these I answere, that the addition of a few yeares more to a man that begins to leaue off *sinne*, and to bee borne a new man Regenerated vnto God through Christ, ought to be dearer then all the delicate cheare of the World, which cannot come to passe, while the Body is heauy, and pressed downe with a load of fat, and grosse Humours. For of all the meate, which a man eates, let him consider how little of it turnes to nourishment or *Chyle* within the Body, and how much goes to excrements, to superfluous Blood, and to those humours, which one day, and in processe of time will cause some grieuous sickenesse, if not mortall, and hee will iudge

iudge my Counſell for Sobriety to be from God, and ſent from Heauen in theſe latter dayes, to aſſiſt him in his Chriſtian Progreſſe to Saluation.

At firſt is all the difficulty and hardeſt labour, by reaſon of the contrary cuſtome, and for that the Stomacke is ſtretched out at large, and as the *French* man ſayth, as *Hollow as Saint Benets Boote.* But this difficulty is quickly taken away, if euery day by leaſ. re he with-draw and diminiſh ſomewhat of his vſuall *Dyet*, vntill ſuch time, as hee comes to the ſtinted meaſure. And after that the Stomacke is once contracted and made narrower; then there is no more difficulty nor trouble, but that hee may eaſily continue his Sober Dyet, becauſe that ſmall *Quantity* doth anſwere and well agree with Nature, and the capacity of the Stomacke, onely the danger is, that after the Dyet is accuſtomed, it muſt be continued ſtill, for Alteration is ſomewhat dangerous.

The like examp e we ſee in them, who in *Lent* do at the firſt finde it grieuous to abſtayne from their Breake-faſt or Supper, but after a few dayes they make nothing of it; no more then thoſe doe, who are

commaunded by their *Phyſitians* to refraine from ſome kinde of accuſtomed meate, which giues ill nouriſhment to ſome dangerous diſeaſe, although it bee very pleaſing to their Appetite. In like manner doe not wee often ſee, that ſome of our Land ſouldiers hauing beene long at Sea, and there limitted in time of ſcarcity to a ſet quantity of ſlender Victualls doe fall into Fluxes and languiſhing ſickeneſſes, if ſuddainly at their firſt Landing, they breake that limited and ſet meaſure? And how comes that to paſſe? But becauſe the Stomacke hath beene kept for many dayes more ſtraightned, narrower, and more contracted, whereby their ſuddaine falling into a larger Dyet without regard had to that violent oppreſſion of nature, which ought not to bee ſo altered, but by degrees, is the chiefe cauſe of their Fluxes.

Therefore men of experience will take heede at their Landing of this exceſſe, and reduce their Stomackes by little and little to receiue in ſuch meate, and that in ſmal quantity at the firſt, as ſhall not offend them afterwards. They will content themſelues with Broathes and weake meates

meates for the firſt three or foure dayes, or if they feare ſuch Fluxes, as they haue reaſon for it, they will take the iuice of ground Iuy, or the Broath of Rice, or the Syrup of Poppy, foure or fiue mornings after their Landing; yea, and perhaps they will Phyſicke themſelues with *Rheubarbe*, aſwell to purge themſelues of that taint, which they got a Ship-board, as to ſtrengthen their Stomackes: Or elſe they will ſwallow two or three dayes together, (but not without a Preparatiue or Gliſter, before hand,) thoſe which the *Arabians* call the *Bleſſed Pils of Aloes*, which are compounded of *Aloes*, *Mirrh*, and *Saffron*, the which likewiſe beeing infuſed in ſome Liquor, to be taken in times of Peſtilence, or Calentures, are found miraculous. Or if they feare the *Scuruy*, a Diſeaſe ſprung from Oppilations in the Stomacke, and now a dayes too common, doe ſeize on them, they will not neglect in time to take the iuyce of Lemons, Turneps, or elſe the Salt of Scuruy-graſſe, or the iuyce it ſelfe in ſome pleaſing Liquour.

But to returne, where I haue digreſſed, admit, that this Dyet were ſomewhat grieuous at the firſt, let them conſider,

how they are forced other-whiles to endure a more grieuous Pennance at their Phyſitians hands, when they muſt take moſt loathſome Medicines, whereat Nature trembles to thinke of, as our fineſt Gentle-women for the Greene-ſickneſſe are conſtrayned to take Powder of Steele, &c. whereas the troubleſomneſſe of our Dyet is recompenced with wonderfull great commodities and ſingular fruite. For a Temperate Dyet makes the Body Light, Pure, Healthfull, preſerues it from diſeaſes and ſtinking corruption. It prolongeth life vntill extreame old Age. It makes one ſleepe quietly, and pleaſantly. It makes our meate taſte the more ſauouring and acceptable. It brings ſoundneſſe to the Sences, quickneſſe to the Memory, cleare iudgement to the Wit, it aſſwageth the rage of vnruly Paſſions, beates downe and breakes the fury of vnlawfull Luſt, and driues away anger and ſorrow.

To conclude, it conioynes, cements, and as it were glues and ſcrues together the Soule and Body with ſuch an harmonicall admired temper, that with a quiet Conſcience, Apoſtolicall patience, and with a Magnanimous ſparkling ſpirit, partaking equally

equally of Mirth and Grauity, hee ſhall ſoone perceiue himſelfe metamorphozed and changed of a ſenſuall Creature to bee a man of Reaſon; of a darke beſotted apprehenſion, now ſuddainly become one of the hopefull *Children of God*, illuminated with Vnderſtanding to ponder, iudge, & diſcuſſe of *Celeſtiall* matters, touching the *Myſteries* of our Saluation, of *Faith*, *Grace*, the *Reſurrection*, *Beatitude*, and the difference betwixt Humane and Diuine policy, betwixt Saint *Michael* the *Archangell*, and the Spirituall *Dragon*; betwixt the *Heauenly Ieruſalem*, and the moſt reformed Common-Wealth among mortall men. And laſtly, hee ſhall be able to apprehend, how *Sinne* and the *Prince of the Ayre*, are linked in one, to confirme Mens hardned hearts in their owne accurſed Courſes.

The seuenth SECTION.

How necessary the Bodies Purification by a Temperate Dyet is for the Soules health.

The suddaine Cure of the Cough, the Tisicke, and other Diseases by some Medicines intermixt with this Dyet.

PVrification must go before *Glorification*. For before a man can assume a *Glorified* immortall *Body* in Heauen, it is necessary the whole man bee purified heere on *Earth*, the *Soule* by *Faith*, and the *Body* by *Abstinence*. After this life we must not relye on *Apocriphall* dreames of a third place, by Capriccious *Schoolemen* called *Purgatory*, like to the Poets *Elizian Fields*. But at our departure out of this World we must repeate the same Words, which our *Saviour* spake at the giuing vp the Ghost, *Consummatum est*, it is finished. Wee haue fought in this World a good fight, wee haue abstayned from Carnall and worldly Temptations. Otherwise, we

wee go out, but as halfe Christians, and being luke-warme, Christ will not know vs, if wee stand on bare *Faith*, without the fruites of *Faith*, which must not onely spring in vs towards our owne Bodies, but by example and good workes towards our fellowes, the members of Christ. O how much do the *Capuchins* and *Carthusians* goe beyond vs in *Abstinence*, and in contemning the World! And if they had the *Faith*, which we professe, and did not too much macerate and deface the handy-worke of GOD, vppon a meritorious *Baalish* hope, surely, they might bee sayd to see with two eyes, and we but with one eye, and being better purified then wee, they were assured of that *Glorification*, which wee expect.

I doubt not but some heere will taxe me, that I sauour a little of Pharisaicall Popish leauen, because I insist on the Bodies *Purification*, as if I derogated from *Faith*, which onely iustifieth, and that all meates are tollerable, let a man eate and drinke neuer so much, as long as they are sanctified with our ordinary *Graces* of thanksgiuing, though sayd by *roat* or *cooled zeale*.

And that wee cannot transgresse in what enters into the Body, seeing that all things were purified and made cleare by *Christ*, according to St. *Peters* Vision about *Cornelius*,

These *Libertines* would faine couer their *Epicurean* excesse with Sophisticall daubings, but they heede not my ayme, who with St. *Paul* professe, that *all things are cleane to the cleane.* It is the *Quantity*, and not the *Quality* of the Meates, or Drinkes, which I reprooue. If I should tell them further, that the cause why *Moses* forbad the *Israelites* the eating of Swines flesh was, for that hee fore-saw, that the same in those hote Countries would breede Itch and Scabs, and that it did become the *Holy Nation*, to keepe their Vessells better purified, then to appeare in the House of GOD so polluted; surely I beleeue, they would take me for a *Iew*, aswell as a *Romanist*. Why were *Lepers*, and those that had running Issues debarred from the *Temple*, insomuch that their *King* so diseased, was repulsed to enter? Was it not because God loued a purified cleane Body, rather then a mangy person? Specially, if through his owne

disor-

disordered manner of liuing, or the Diuine Vengeance he became so defiled? In respect whereof, it is conuenient that we doe our best endeauours to purifie that place, which is destinated for the *Holy Ghost*, by abstayning from alluring meats of diuerse natures at the same Meale. *Go to the Physitian before thou be sicke*, (saith the Wise man.) Before Gluttony and Drunkennes hale vs into the Prison of sicknesses, let vs take heede of their causes, and not finde fault with Friends, who without Fee or rewards haue opened them the way to *Purification*, and a sober liuing. Because *Lessius* and *Cornaro* being Papists lately renewed and brought to Light this admirable Dyet, shall wee disdayne their wholesome Counsell?

This vncharitablenesse leads to *Errour*. what we finde among *Papists Praise-worthy*, and not repugnant to Faith, we ought to embrace and cheerish. By that reason we should haue no Discipline, no Canon Law, nor any ciuill Order for the gouernment of the Church against Refractaries and gyddy headed Heretickes, if we condemne all that wee borrow from them. For our *Religion* it selfe, though afterwards

wards eclipſed, was propagated and ſent into this Iland from the Biſhop of *Rome*. Becauſe their Mine yeeldes not the fineſt Oare, ſhall we not refine the Oare, and purifie the Gold, that comes from them? yea, though it came *ex ſterquilinio* out of their Dunghill, with many dregs and filth, we muſt not reiect and altogether debaſe what we receiued from them, as long as it tends to our profit or edification. We ought to commend them for their laudable Faſts, their Almes-giuing, and their continent liues; I meane ſome few of them, which were indeed moſt continent, and not minister occaſion of ſcandall in our Chriſtian calling, to make them the more obſtinate, and obdurate. St. *Paul* could haue wiſhed neuer to eate meate, whilſt he liued, if hee thought, that that kinde of meate offended his Brother; where as ſome of vs on the contrary, would eate Fleſh on *Good Friday*, euen to diſpite them. By this indiſcreete and vncharitable carriage towards them, in things indifferent, many Soules haue fallen away from our Church, and left thoſe skars, which will continue (I feare) to the worlds end. So tractable in this indifferent courſe was *Peter Moulins* that Religious Miniſter of *France*, when hee heard how

how ſome of our *Engliſh Preachers* choſe rather to bee ſilenced, then to weare the *Surplice: O I would to God*, ſayth he, *that I were bound to go in a Fooles coate through* Paris *all the dayes of my life, ſo that I were Licenſed to Preach the Goſpell there.* And ſo an *Engliſh Counteſſe* heretofore, was content to ride through *Coventry* ſtarke naked at Noone day, ſo that ſhe might gayne freedome for that Towne, which for their common and future good, ſhee afterwards moſt zealouſly performed. Now to aduance forwards, and thereupon to conclude our worke of *Purification*, to be brought to paſſe by *abſtinence*, and our *newfound Dyet*, it is lookt for, that I ſhould firſt cure ſome of thoſe infirmities, which are already growne through *Repletion*, and diſorders. Among which, I behold the *Lunges*, which waxe old ſooner then the reſt of the members, as *Ariſtotle* affirmed. And the reaſon is, becauſe they are ſubiect to all kind of *excrements*. For they receiue *catarrhes*, *coughs*, and other filthy matter from the *Braine*, beſides excrementicious blood, which is ingendred there, and turnes to purulent matter, which render them foule & filthy, as our late *Anatomiſts* haue found, aliue: but that, which comes from the *head*, and what

member

ber is made ſo impure, muſt needes grow ſooneſt old.

For which cauſe thoſe Perſons, whoſe breath doth ſtinke by reaſon of the impurities of the Lunges, ſhall waxe old ſooner then others. As on the contrary, thoſe whoſe breath ſmells well, or doth not ſtinke whileſt they are Faſting, may liue much longer. For the abating or correcting of this viſcous, clammy, and mattry ſtuffe, which is there ingendred, or fallen from the Braine, nothing auayles more then this our *Dyet*, after that the ſame hath bene practiſed and vſed two or three Moneths, ſuch impurities will ceaſe of their owne accord.

But for feare the Diſeaſed party may in the meane time ſuffocate and periſh, like the Horſe, that ſtarued, while the Graſſe grew; let him that is troubled with a violent Cough, which is accounted but a *Symptome*, mingle ſome *Manna* well ſifted, and a little Saffron with his *Panade*, *Broth*, or *Gruell*, and that being vſed for fiue, or ſixe daies together, will by gentle Purges by little and little conſume away the cauſe; yea, and will ſupply the place of an *Expectorall*, aſwell as any of thoſe *Medicaments* which

which they call *Becchica*, or elſe they may uſe three or foure drops of the *Syrupe of Tobacco* in two ſpooneſuls of *Hyſop* water, or in default thereof, a peece of *Tobacco* it ſelfe rowled and chewed in the Mouth, before meate, for foure or fiue dayes together, will performe the Cure, or in caſe of neceſſity, let him drinke but once an Ounce of the Iuyce of the *Blew-Flower-de Luce* root called *Iris*, newly gathered, beaten, and ſtrayned, with ſugred Water, and ſome Saffron; and though the Party were at the very poynt ready to bee choaked with theſe ſlimy and groſſe humours, and could not reſt, but ſit vp wheezing, and without ſleepe; yet within two or three houres, (as it were by Miracle) hee ſhall auoyde by Vomit, and Stooles, the cauſes of his deadly diſtemper. Or elſe let him take twenty, or twenty fiue graines of *Pantomagogon* in Pils, with the Powder of Lycoras, once euery ſecond day for a weeke, and theſe will gently purge all the Humours.

And theſe Pils I hold to bee ſingular good to preuent many other diſeaſes, and not ſo loathſome as moſt Medicines be.

Next, the *Braine* preſents it ſelfe to my view

View, the indiſpoſition whereof may be diſcouered by the Heate, or Coldneſſe. If it be ouer hot, it cauſeth diſtillations into the Lunges, Lunacies, &c.

For the *Cure* whereof, ſome Lettice may bee boyled with our Dyet, or the greene leaues of Poppy, and in defaulte thereof their ſeedes, or their Syrupes. In that caſe *Diacodion*, which is compoſed of white Poppy, with ſugred Water alone, or mixt with our Diet is of admirable operation both to coole, and to procure ſleepe. To which as a Caueat, I wiſh ſuch diſtempered perſons to beware, how they keepe their Heads too warme with Night-Caps; for thereby I haue obſerued that many haue vnaduiſedly miſcarried. For the cold diſtemper of the Braine, accompanied with Moyſture: the ſmoake of Tobacco with a drop or two of the Oyle of Anny-ſeed is expedient, if the Party be not too narrow breaſted, or elſe troubled with the fits of *Aſthma*.

But oftentimes the Braine may ſuffer by reaſon of outward Cauſes, as Froſt, or Cold windes in the ſame manner, as the Lunges are, for both alike are impayred by Cold, that they might the ſooner become

weakned

weakned and old, and that by reaſon of reſpiration. For both theſe Members doe breath and reſpire, the Braine for the perception of ſmells, and the Lunges more aboundantly, for the recreation of the heart. Therefore both theſe Members doe ſecretly through their Pores and paſſages draw in the *Ayre*, and do receiue their impreſſions, which happen not to any of th'other Members. For this diſcommodity, whereto our *Northerne* Nations are much ſubiect, they haue lately armed themſelues with Hoodes againſt Raine, Snow, and Tempeſts; and if before their iournies they annoynt the ſoles of their feete with that excellent Oyle of *Euphorbium*, or of Pepper, and ſtop their eares with Cotton or bumbaſe dipt in Oyle of *Anniſeed*, or with Cyuet: They neede not feare diſtempers through Cold, as long a ſo as *Englands Golden Fleece* is able to furniſh them with *Outward Defences*. But wee haue cauſe to doubt a greater inconuenience then, a momentary cold, which commonly with the weather forſake the hold; for if it prooue an extreame Froſt, or bluſtring Windes, ſpecially after rainy Weather, which occaſion the euils aforenamed, that treacherous *gueſt*, the *ſcurui*, the *ſtore-houſe* of al diſeaſes,

Farrago

Farrago omnium morborum, (which ſome haue miſtaken for a ſpice of the Catholick *Diſeaſe*:) may get poſſeſſion within the Body.

And this happens both by the *Sunnes* abſence, and for that the skinne, and all the outward Pores are ſtopt, thickned, and congealed with Cold, ſo that there is no place left for the venting of *Euaporations*, and *Exhalations* out of the Body. And therefore they are driuen backe coagulated, where theſe Vapours are forced for want of vent to aſſault the inward parts, and at length they domineere, and cauſe Oppilations and ſtoppages, ſo that the liuely Spirits cannot performe their Offices. Heere hence it fals out, that ſome of theſe tainted exhalations are carried vpwards to the *Eyes*, *Eares*, *Noſe*, and to the *Teeth*, and *Gummes*; and other-whiles to the *Breaſt*, or elſe they deſcend downe to the *Legges*.

A ſpoonefull of the Iuyce of Lemons at a time, or the Iuyce of Scuruy-graſſe, or the ſalt of it, as I ſhewed in the former *Section*, mixt with our Parade, will remoue this *Surny-baggage*. And for the putrified Gummes, a drop or two of the

Oyle

Oyle of *Vitriall*, or ſome *Vnguentum Ægyptiacum* applyed vnto them, will ſpeedily cure them.

I neede not correct the Stomacke, but with the owne ſimple Dyet, yet if at firſt by reaſon of the ſuddaine alteration, which I haue notwithſtanding here expreſly forbidden, and on the contrary aduiſed them to proceede by degrees from twenty ounces, to foureteene, or twelue, and by ſo many, or a little more of drinke, to bee diminiſhed within a moneth: Then if the Stomacke ſhould become ſomewhat fainting, a cup of Wine and Sugar added to the Dyet, or in extremity *Cinamon* water, *Anniſeed*, *Worme-wood* water, or *Manus Chriſti*, or Ginger-bread, will quickely reſtore the cowardly Stomacke. But if the Midriffe riſe, or any winde, which our Dyet will ſpeedily chaſe away, Vineger Scilliticke, or Sea-Onion will keepe it downe. Afterwards, if they chance to breake this Dyet, if it be but for a meale or two, I wiſh them to faſt the next meale after, although it were more commendable *Eſurire inter epulas*, to riſe vp with an Appetite.

For the *Stone*, if *Walter Caries* Quin-

teſſence of Goates Blood, which in his Farewell to *Phyſicke*, he cals the *Hammer for the Stone*, may not be gotten, let the Party take Goates Blood, and vſe it after the *Arabian* manner: That is, dried in the Oven, and drunke in ſome Liquour. More Medicines I could lay downe, for this and other ſickneſſes, but that I doubt our Practitioners of Phyſicke would indite me for intruſion into their Profeſſion; albeit I thinke they will bee more offended with me for the Publiſhing of this *Dietary Cure*, then for any other Quarrell. For I make no queſtion, but the ſame will both preuent and heale more Diſeaſes, then all their *Recipes* grounded but vpon coniecturall Prognoſtickes for the moſt part, like vnto our *Almanackes*.

Me thinkes, if it were nothing elſe but for the auoyding of *Phyſitians* Fees, and *Apothecaries* Bils, that were a motiue ſufficient to enduce vs to liue ſoberly. Whereto might bee added the ſhortning of our dayes, which their Drugges doe cauſe, beſides the poyſoned relicks, which they leaue behind them in the Body. For we muſt vnderſtand, that all *Purgations*, ſpecially *Electuaries ſoluble, haue ſome ve-*

nemous

nemous quality in them, and likewiſe that the good humours aſwell as the bad are exhauſted by them, to the future decay of health, and the treacherous waſting of the Oyle of Life. The like fatall inconuenience comes by *Blood letting*.

The eight Section.

Speciall Remedies againſt Sea ſickneſſes, the Scuruy, and againſt the annoyances of ſnow, Froſts, and cold Winds. Wherein the cauſe of my Lord Baltimores *Diſaſters in New-found Land this laſt Winter is debated.*

THe Diſaſters which hapned to my Lord *Baltimore* and his Colony the laſt Winter at *Ferdland*, in our *New-land Plantation*, by reaſon of the Scuruy, haue mooued mee to inſerte ſome more ſpecifique Remedies againſt that Diſeaſe, which not onely in thoſe Climates beares dominion, but likewiſe heere in *England*, although hooded with other Titles, yet commonly ſprung of the ſame cauſes.

For ſometimes the *Scurvy* is ingendred of outward Cauſes, and ſometimes from within the Body, or from both. And therefore they that dwell neere the *Sea-ſide*, where the North-eaſt Windes rage, are moſt ſubiect to this infirmity. Before the ſayd *Lord* euer beganne his *Plantation*, he cannot deny, but I aduiſed him to erect his Habitation in the bottome of the *Bay* at *Aquafort*, two leagues diſtant from that *Place*, which for ought I heare, is not much to be diſcommended, and more into the Land, where my people had wintred two yeares before, and found no ſuch inconuenience. Nay, his Lordſhip himſelfe ſuſpected the place; for in his Letters hee complayned that vnleſſe hee might be beholding to me for the aſſignment of both thoſe places out of my *Grant*, he was in a manner diſheartned to plante on that Coaſt, by reaſon of the Eaſterly Windes, which with the Mountaynes of Ice floating from *Eſtotiland*, and other Northerne Countries towards *New-found land*, rendred that Eaſterly ſhore exceeding cold. Yet notwithſtanding, his Lordſhip beeing perſwaded by ſome, which had more experience in the gainefull *Trade of Fiſhing*, then

then in the Scituation of a commodious Seate for the Wintring of his new Inhabitants, beſtowed all his charge of building at *Ferriland*, the coldeſt harbour of the Land, where thoſe furious Windes and Icy Mountaynes doe play, and beate the greateſt part of the Yeare. Whereas, if hee had built eyther at *Aquafort*, or in the *Weſterly part in the Bay of Placentia*, which hath aboue 50. miles ouer-land, betwixt it and that Eaſterne ſhore, his enterprize had ſucceeded moſt luckily: And ſo this of *Ferriland*, might haue ſerued well for his profit in the *Fiſhing*, and alſo for a pleaſant Summer dwelling.

Sir *Francis Tanfield*, vnder the right honourable the Lord Vicount *Faulkland*, continued two yeares, but three leagues more Southward at *Renooz*, and did well enough, in which place likewiſe my *Colony* remayned one Winter without any ſuch mortall accidents. But all *Winters*, I confeſſe, are not alike in that Country, no more then they are here with vs in *Europe*. Yea and here too in the ſame paralell, the ſeaſon differs. Who will imagine, that wee in *Wales* haue leſſe Snow and Froſts then *London* and *Eſſex*? And yet by experience

wee finde it ſo, whereof the very cauſe proceeds from the Eaſterne windes, whoſe rigorous force before they arriue ouer land into our *Weſterne parts*, cannot but be much broken and abated.

Beſides theſe *Winds*, *ſnows*, and *Froſts*, the Scuruy is ingendred by eating of thoſe meates which are of corrupted iuice, raw, cold, ſalted, or of ill nouriſhment, which breede groſſe blood and melancholly. Among which I reckon Bacon, Fiſh, Beanes, Peaſe, &c. And among Drinkes, I ranke all ſtrong liquors whatſoeuer, ſpecially, if they be taken in Froſty weather, when the Stomacke ouer abounds with heate, and conſequently at that time moſt ſubiect to inflamations, which, when the *Thaw* comes, will certainely breake out into ſome dangerous diſeaſe.

Do but obſerue how the Sap of Plants and Hearbes in Froſty ſeaſons deſcends downe to the Roote, as to the laſt refuge and helpe in Nature? The which Plants if we ſhould refreſh with Chalke or Lime, well may they flouriſh for a little while, but their Fruite and themſelues are of no continuance. The like I may ſay of ſuch, as by ſtrong liquors doe conceiue, that they

they fortifie and comfort their ſtomackes in cold weather, when as indeed they get but a ſparkling heate like a blaſt, that will quickly extinguiſh: From hence ariſe the Scuruy, Catarrhes, Rhumes, Coughs, Feuers, &c.

But leauing theſe Cauſes, I will proceed to the *Cure* of this fatall ſickneſſe, which now a dayes prooues a ſtumbling ſtone to the wiſeſt Phyſitians, by reaſon of the manifold ſymptomes and infirmities which accompany it, able to deceiue *Æſculapius* himſelfe.

Firſt, let the party, that feares or ſuſpects himſelfe tainted, change or ayre his apparell, putting on cleane ſhifts and linnen.

Secondly, let him ſleepe in boorded Roomes, and if hee bee able, to haue his Chamber Wainſcotted, or well dryed of thoſe dampiſh ſauours, which ſtone or earthen walls are wont to euaporate and breath out.

Thirdly, let him beate and burne one Acre of Land round about his dwelling.

Fourthly, let him eate thoſe meats, which are tender, light of digeſtió, that will not be ſoone corrupted, chiefly freſh meats with

dited ſauce, but moderately, and without exceſſe.

Fiftly, let him often vſe the expreſſions of Currans, Prunes, or Reaſins, or Diaprunis, or ſome of theſe in broath made with *Manna*, *Caſſia*, *Tamarind*, or *Seene*. For theſe will looſen the Belly by their moyſture and ſlippery faculty, whoſe whayiſh humours the *Melt* or *Spleene* is accuſtomed to ſteale away, and ſo by making it ſelfe great and bigge to impoueriſh and infeeble the reſt of the Members.

Sixtly, for an exquiſite *Purgation* after a Gliſter, or Preparatiue firſt vſed, which might be of *Oximel*, with ſome of the aforenamed Expreſſions, let him take of the roote of *Rheubarbe*, or *Mechoacan* three dragmes, *Hermodactilis* two dragms, *Turbith* three dragmes, an ounce of *Diagredium*, two ſcruples of Cinnamon and Ginger, three pound of Sugar. Of this Purgation, let the party take one ounce, or ſixe dragmes at a time.

Seauenthly, after theſe Purgations, which muſt be taken euery day, or euery ſecond day, while it laſteth, let him vſe bathes made of Brimſtone or Branne once a weeke to attenuate the skinne, whereby the

the Vapours of the Body may the easier exhale out. But for twelue houres after bathing hee must not stirre out of doores. Whosoeuer will vse these Obseruations, not neglecting those, which I haue generally deliuered in the former *Sections*, as *Antiscorbutica*, to preuent the *Scurvy*, hee may rest assuredly not to become infected with the Disease, and if he be tainted, he shall speedily recouer.

And now for the poorer sort, who perhaps are not able to prouide themselues of the premisses, they may eyther purge themselues with those *Pils* called *Pantomagogon* in the precedent *Section* described, or take three graines of *Stibium* in a cup of Beere steeped and beaten to powder, euery second day for a weeke together. And to preuent the *Scurvy*, wee haue tryed in *New-found land*, that the tops and leaues of Turneps, or Radish being boyled, is a soueraigne helpe. And also that Neetle-seede, and Hony, with a little Wormwood is expedient.

To conclude, Goose-dung being mixed with Meale and Butter, will serue for a *Pultes* to the tumours or outward griefes, caused through this sickneſſe to abate the infla-

inflammations, and the ſpots, and vlcers; yea, and if their ſtomackes could away with the loathſome taſte with a few *cloues* in drinke, it will cure the *Scurvy* ſuddainely, as they in *Zealand* haue often tryed.

A Pomander to be vſed at Sea, againſt the noyſome ſent of the Ship.

This *Pomander* will much auayle againſt ſuch offenſiue ſmells: Muske three graines, Saffron one ſcruple, ſo much of Cloues and Nutmegs, halfe a dragme of Maſticke, of Laudannu on ounce, let theſe with two dragmes of white waxe bee rowled and ſtirred together in a hote mortar. As for the poore, they may vſe the rind of Oranges, Lemons, or the roote of Angelica.

Againſt violent vomiting at Sea.

Let him drinke Worme-word wine, or the ſalt of Worme-wood in Beere or wine. A bagge of dryed Mintes layd to the ſtomacke is ſingular good in that caſe. Likewiſe,

wiſe, this medicine taken and eaten in the morning, will ſtrengthen the ſtomacke: One cloue or two of Garlicke, two or three Almonds, two or three Cloues, and a little Ginger, let theſe be moiſtned with halfe a ſpooneful of Vinegar. After meales Coriander Comfits, or Quince marmelate is commodious. For the firſt three dayes, let him feede ſparingly, and vſe Capers or Oliues, with his meate.

Remedies to preſerue the Members from the diſcommodities of the Froſt, Ice, Snow, and cold Windes.

Let not the party preſently enter into a warme roome, or two neere the fire, but by little and little let him approach or remayne in a temperate Roome. Let the frozen and congealed members be annoynted ouer with the Oyle of Chamomell, if the ſtrong ſmell offend him not, or with Oyle of Lillies, or elſe with ſallet Oyle and ſalt ſomewhat warme. And about halfe an houre after that hee bee put a Bed, let him drinke a cup of Wine or Beere well mulled or heated with pepper

rudely

rudely brayed and put in a piece of cloath for feare of offending the throate. Let him hold in his mouth ſome hote ſpice, as Cinnamon, Ginger, Aloes, Cloues, or Pepper.

Garlicke boyled in milke, or Beere, will ſuffice in this extreamity for the poorer ſort. In briefe, if there be any doubt, that ſome member is almoſt ſtupified with Colde, ſpecially with the Froſt, let that member be held in cold water for a while, that it may ſoften and ſo by degrees return to the temper.

The poore may in default of a better Oyntment, before and after their returne home-wards, annoynt their hands and feete with bruiſed Garlike, tempred with Oyle or Butter, if they cannot haue ſome of the Oyles aboue named in the former *Section*.

To preſerue the Eyes from Snow, which ſometimes as the more excellent, annoyes the leſſe: A piece of blacke-ſtuffe or cloath ho den in the hands, and often lookt on, wil performe the ſame, and defend the ſight from iniury. Aboue all, let not the Party go abroad faſting.

THE

The ninth SECTION.

Remedies against other Sicknesses incident at Sea, or Land. Against the heat of the Stomacke, and to preuent the Calenture, and other Feuers.

Syrupus acetosus simplex in this case, is highly commended by *Ranzouius*, as also to preuent Feuers, which kinde of Syrupe is made of Water-sugar, and Vinegar, as *Oximell* is made with hony. Hee that vseth the same shall hardly bee infected with any kinde of Feauer, nor be troubled with the *Asthmaticke* passion, or Tysicke.

In the beginning of a Feauer, the Syrup, or *Looch of Poppy*, is conuenient both to coole the Body, and to procure sleepe. And so is a Glister or Suppositary, in the beginning of any sicknesse.

A Friend of mine who had beene sundry Voyages in the *Indies*, and within the *Tropickes* assured me, that when most of his People had beene often sicke at Sea of

Calen-

Calentures and burning Feuers, hee euer escaped. And the meanes which hee disclosed vnto me were these: He vsed euery day to sip a spoonefull of the iuice of *Lemons*, and in default thereof, he accustomed to drinke often a beuerage of *Vinegar and Water*. And lastly, euery day hee bathed and washed his fundament with cold water, which is the chiefest way, that the *Turkes, Arabians, and Moores doe purifie themselues before their Sabaothes, and during the time of their Fasts*. Aboue all, *our Dyet*, or that which our *Mariners* call *Lob-lolly*, will serue them for nourishment at Sea.

A Powder to be vsed eyther on Land, or Sea, to defend a man against sickenesse.

Take of dryed Rose leaues three drams, of *Lignum Aloes* halfe a dragm, of *Licoras*, *Nutmegs*, and *Saffron*, of each a scruple, of *Muske* foure or fiue graines. Make all these into fine powder, and then quilt it in a piece of Taffata, or Sarcenet, and weare it on the left side of the Breast.

An Electuary against melancholly Passions, and to make the heart ioniall and merrier.

Take of the conserues of Roses two Ounces, of the conserues of *Bugloss*, and *Ma-*

Marigold, of each one ounce, of Cinnamon one dragme well powdred. Forme these into an Electuary with two ounces of the Syrupe of *Poppy*, and at your going to Bed take the quantity of a Nutmeg.

A description of certaine Pils to procure sleepe, and to open obstructions.

Take of the powder of *Alkekenge* without *Opium* two dragmes, of *Opium* one dragme and a halfe well beaten, with one ounce of Sugar-candy. The which with syrupe of *Licoras* must be made in a Masse, and then diuided into Pils and swallow them. They will serue for two or three times.

A drinke to ripen and cure the Cough.

Take of the syrupe of *Enulacampana* and *Licoras* of each two ounces, of Hyssop water a quarter of a pint. Boyle these in a quart of Ale or Beere, with some red sugar candy to a pint, and drinke thereof two or three spoonefulls at a time, lying on your backe, and letting it distill downe your throate, by little and little.

To preuent the Palsie.

Nothing is better then to eate some *Diatrion Piperion*, or to swallow downe in the morning foure or fiue graines of pepper.

The

The Cure of the Winde in the Stomacke, and the Collicke.

Commonly this *Infirmity* hapneth for want of ſtirring and exercile, or by eating of Fiſh, Fruite, or the like windy food in greater aboundance then Nature is able to beare without Belching, Rumbling, or the like commotion in the Stomacke ; which ſometimes deſcending lower downe into the Guts, before the former meate bee fully digeſted, begets more ſtrength of winde, ſo that betwixt the olde excrements and the new, this grieuous payne called the *Collicke*, is ingendred.

For the *Cure* whereof, if the *Wind* proceedes from *heate* by drinking of Sacke, or ſtrong Liquor , or in the Summer, firſt let him abſtayne from thoſe cauſes, and take a *Gliſter* made of Sugar , Milke, and ſome cooling Hearbes, or of Broath where in Raiſons, Prunes, or Currants haue beene ſodden , or where Diaprunis is diſſolued, with ſome Anniſeeds. And for a Topicke Medicine, to fortifie and eaſe the place affected for the preſent , let the Party apply a dryed Roſe-cake ſomewhat warme, and

be-

beſprinkled with a few drops of Vinegar to the Belly. The poorer ſort may clap warme trenchers or napkins. But if the *Collicke* be ingendred of the *Colde*, as in Winter, or by feeding on moyſt and raw ſuſtenance; I wiſh the poore to content themſelues with Garlicke boyled, or raw. And for the Richer ſort, I preſcribe this ſingular Receit, Take *Venice Treacle* or *Mithridate* with a few beaten Cloues, diſſolued and mulled in a cup of Wine. Or in default thereof, a ſpoonefull or two of Worme-wood, Cinnamon, or Anniſeede Water, or ſome liquour wherein Pepper hath beene ſoaked. *Diatrion Piperion* alſo eaten is exceeding good, faſting, or at going to bed.

And for a locall Remedy, let him put dryed Cammomill betwixt two linnen cloathes to the Belly. Or for want thereof the Oy'e, or *Paracelſus* his ſtipticke playſter, the place being firſt annoynted with that kind of Oyle, or with that of Roſes.

Againſt the euill diſpoſition of the Body, as the Dropſie, the Greene-ſickneſſe, and the like.

Take of Allom, Brimſtone, and of the

filings of iron, or steele of each a handful. Infuse them bruised in three quarts of white wine Vinegar three dayes, and let the Party adde thereof a spoonefull at a time to euery draught of drinke. Likewise a Posset made of Allome, will correct this ill disposition of the Body.

Remedies for the straightnesse of the Breast, and the rising of the Lights.

Some do highly commend Quicke Sulphur beaten to powder, and well mixed with Sugar Candy, to be taken either alone or with Wine. Others at the time of the fit, do aduise to giue him Vinegar Scillitick with *Ammoniacke* dissolued. *Fracastorius extolles Langwort*, eyther of the Oke or Iuniper; likewise the smoake of *Sandaraca*, or *Orpiment* in the manner as I haue shewed in my Booke of *Directions for Health*. But in truth the *Foxes Lights* soaked for three dayes in Vinegar, and afterwards dryed in an Ouen, being taken to the quantity of a Nutmeg, eyther alone, or with some Liquor, is the best Remedy, aswell for this infirmity, as for the Cough proceeding of the difficulty of breathing, for it

is

is knowne, that of all Creatures the Foxe hath the longeſt breath, and ſtrongeſt Winde. In default of the ſubſtance, the common Receite called *Looch de Pulmone Vulpis* is expedient.

Remedies for the Gout, whether it proceed from Hot or Cold Cauſes.

Firſt let him betake himſelfe, if he can, to our *Dyet.*

Secondly, let him beware of all ſtrong Drinkes and Wine.

Thirdly, let him purge himſelfe with the Potion of *Hermodactilus*, *Mechoacan, &c.* which I haue before deſcribed againſt the *Scurvy*: Or elſe let him vſe *Pilulæ Cochiæ* which drawes awayes the cauſes from the Head. And theſe Purgations hee ſhall vſe once a moneth. And if there bee cauſe, let him bleede ſometimes.

Fourthly, let him exerciſe.

Fifthly, let him annoynt for a locall Lenitive the place affected with Oyle of Frogs, or of Mirrh, eyther alone, or with a little Saffron, and if the paine bee violent, with ſome *Opium.*

But indeede to mollifie and aſſwage the griefe, for the richer ſort, I aduiſe them neuer to bee without this precious Cataplaſme. Take of dried Roſe leaues one Ounce, of Maſticke halfe an Ounce, of Saffron one dragme, of Campher ſixteene graines, and of Barly meale two ounces. Powre thereon as much white wine, as wi l make them boyle, which muſt bee gently, a l by leaſure. and often ſtirred.

The tenth SECTION.

Remedies againſt the odious and vnhealthfull vice of Drunkeneſſe.

The Authors admonitory Concluſion, to liue ſoberly and temperately.

FOr the ſhutting vp of theſe particular *Cures*, I will inſert this Corollary, which I wiſh all them that haue a care of their healths, daily to reuolue in their mindes, being drawne out of *Hippocrates* his golden Aphoriſmes: That whatſoeuer Nouriſhment enters into an impure

impure Body, will make it the more impure.

But there is one Sickneſſe more, which rightly may be ſtiled the Northerne Catholicke, crept among vs within theſe forty yeares, the ſinne of Drunkenneſſe, brought hither out of *Germany*, and the *Low-Countries*, which beares ſuch ſway, that few merite the name of Gallants, or ſociable Creatures, vn eſſe they can Carouſe more Cups, then the large Body of a Camell is able to brooke, without great alteration in Nature.

For the ſuppreſſing of this odious ſickneſſe, we haue laudable Acts of Parliament, but for want of due execution of the Lawes it increaſeth to the great diſpleaſure of Almighty God, the ſcandall of our Religion, and the grieuous diſturbance of their Bodies, which wee ſee drooping away daily, before the date of life conditionaly granted vnto vs by our Creator. What ſhall wee do in this deſperate caſe? Our Statutes faile to remedy this euill: Our Preachers with their thundring Woes miſſe to reforme it: The carefull Cure is neglected; for moſt men now a dayes doe more intend their priuate ends, then the

publicke good. Only this prouident Counſel is left, which I ſubmit in moſt humble manner to the higher Powers, that ſome more *Additions* bee enacted, that in ſuch places as lye remote from the meridian of the Fountayne of Iuſtice, all blind Ale-houſes bee ſuddainly put downe, that none be Licenſed, except they were worth twenty pounds at the leaſt in Goods, able to keepe Bedding, with ſufficient mans meate, and Horſe-meate, that all ſuch as frequent theſe infamous Houſes, eſpecially within ſeauen miles of their dwelling places, or vpon the *Lords Day*, may bee bound to their good behauiour, and that during the time of their Bonds, they to be debarred of bearing Witneſſe betweene party and party, ſeeing that it is likely common Drunkards care not what they ſweare.

Secondly, that they ſhall not vexe their Neighbours with Law-ſuites, vntill they be releaſed and become new men: Or elſe, that they ſhall ſtand as perſons Out-lawed, or Excommunicated out of true Chriſtians Society.

Thirdly, that thoſe *Officers*, in whoſe diuiſion theſe offences ſhall bee committed,

ted, ſhall without delay ſee the Penalties ordayned by Law inflicted, and that the negligent as accessary bee seuerely-puniſhed.

Fourthly, and becauſe Seruants in moſt of our Gentries Houſes are alſo infected with this Peſtilent abhomination, it were fit, that they build new Cellars neere their Parlours, where their Maiſters Eye might curbe them, if they meete not with ſober Butlers to reſtraine them.

In theſe latter times people are become ſo beſotted with this abhominable Vice, that no Admonition can preuayle to with-draw them from it: Whereas in times paſt the very ſight of a Drunkard was as rare as a Goblins; Yea, and if it chanced that any one were but ſeene reeling in the Streetes, the very Boyes would whoote, and laugh him to ſcorne, vntill ſuch time as the Magiſtrate or the Gouernour came, and brought him to the Stockes, or committed him to priſon.

But now it is growne ſo common, that they account it a glorious Act,

and the Muſick muſt play while the health goes round.

It is recorded, that the godly *Monica* the mother of St. *Auguſtine*, beeing but once vpbrayded by a Seruant in the houſe, that ſhe loued the Wine bottle, ſhe took it for ſuch a diſgrace, that neuer after ſhee dranke one drop of Wine more, as long as ſhee liued.

Platerus makes mention in his practize of Phyſicke, that hee knew a Noble-man who being diſeaſed of the Goute, and informed by his Phyſitian that his drinking of Wine and ſtrong Liquor had cauſed his infirmity, he made a vowe neuer to drink any ſuch Liquor more, which hee religiouſly kept, and in the ſtead thereof drank nothing but ſmall Cider, or Veriuice. Whereby he was quite cured of the Gout, without any other Medicine.

The like I haue heard of an Hydropicke perſon, who hauing experimented, that drinke produced and augmented his Diſeaſe, hee reſolued neuer to drinke more, but contenting himſelfe with Broathes, and the like moyſt ſuppings, hee was neuer after-wards troubled with the Dropſie.

To

To draw our *Newlanders Cure* now to a Period, let mee intreate all them, which haue any feeling of Sobriety, and of the neceſſity, wherein our Chriſtian Common wealth ſtands at this preſent time, to lay aſide their captious Criticiſmes, and carping cenſures, together with their needleſſe Feaſts, and in good earneſt to embrace my Counſell in ſome meaſure, if they cannot as yet apply their wills to the ſtint, which is heere preſcribed. I know the impediment proceedes of Cuſtome, and this Cuſtome can hardly bee altered, (except the Spirit of God will co-operate,) without ſome offence to concupiſcence. Such is the lamentable obſtinacy of many hare-brain'd worldlings now a dayes, that Parents cannot without great difficulty with-draw their owne Bowels from following their boone Companions, and roaring Gallants, whoſe conuerſation but for a few dayes they haue frequented. How much harder then is it to diſwade men from thoſe prouocations, which from their Childe-hood they haue continued? The moſt part preſuming on their Conſtitutions and preſent ſtrength, ſuppoſe, that all the Meate, which they ordinarily feede

vpon,

vppon, and the Carouſes which they ſwallow, cannot much impayre them. Nay, they will conſtantly auouch, that it is a ſigne of Health to drinke Healths, or to eate ſoundly, whereas they bee but baytes of Pleaſure, ſo that *Greedineſſe knowes not, where Neceſſity ſhould qe ended, or Nature limitted*, as Saint *Auguſtine* agaynſt *Iulian, Lib.* 4. *Cap.* 14. *Exiſtimantes nos adhuc agere negotium valetudinis, cum agamus potius voluptatis. Ita neſcit cupiditas, vbi finiatur Neceſſitas.* But men of vnderſtanding will conſider, that moſt of the Bodies ſickneſſes and vnruly Paſſions doe ariſe from the wanton Palate, and that whatſoeuer enters into the Body, which the Stomacke cannot perfectly concoct, muſt needes exceede the true *Quantity*, which Nature allowes, and ſo turne to noyſome Humours at the laſt, in deſpite of Nature.

Yee that bee Parents, ſhall heere learne to weane your Infants with a better *Dyet*, then with Fleſh and Fiſh; which will rotte and corrupt their tender bodies.

Yee, that be Rich, accept of this Treaſure, *Diuine Sobriety*, which will infuſe into

into your hearts, modeſt contentment.

Yee, that be Poore, ſhall heere learne Frugality, at a cheepe rate.

Yee, that bee Young, ſhall bee taught Continency.

Yee, that are Elder, and therfore ſhould be wiſer, ſhall meete here with health and long life.

Heere, yee ſhall finde all your Sences refin'd, aſwell the Inward as the Outward. Heere, from temperate heate iſſue temperate Effects. The Blood ſpreads gently through the Veines; the Spirits through the Arteries: And the Soule by Vertue of this Heauenly Gift, beeing as it were diſcharged of her Maſſie load, and loathſome Lumpe, hath now ſome experience of her Liberty, aud that by this *Purification* ſhee is not farre from *Glorification*.

In a word, *Deare Country-men*, condemne not this *Cure* before you Read, or make ſome tryall of the Subſtance. The time requires it. For the *Miſery* of *Iniquity* is permitted to acte the laſt Tragedy of *Spirituall* Wickedneſſe in *Heauenly* matters.

But

But yee who are enabled to liue temperately, neede not feare as long as yee continue ſtedfaſt in Faith: Your Olde men ſhall dreame Heauenly Dreames, your Young men ſhall ſee Viſions, your Sonnes and Daughters ſhall Propheſie, your Seruants and Maides ſhall bee inſpired with the Holy Ghoſt, according to the Propheſie of *Ioel.*

Authoris

Authoris Epilogus de Repletionis & Ebrietatis incommodis.

ECce Nouæ Terræ *Fructus, mensura Diæta,*
Lux renouata, salus, spes, et medicina dolorũ.
Pone modum ventri. Deus *imperat, accipe sanum*
Consilium, compesce gulam, suspende furores.
Heu quantos qualesque facit Repletio *morbos!*
Ex hoc Fonte fluunt animi deliria Motus:
Corporis hinc omnes angores, Asthmata, Tusses,
Multiplices Febres, Hydrops, nodosa Podagra,
Et quotquot memorare horret mens sana (meatus
Si fortè obstruerent mixti cum Bile vapores,)
Ni stellas numerare velis, lateremq; lauare:
Cur ridere solent Nebulonum turba profana,
Scurrilibusq; iocis Sanctorum corda grauare?
Dum ceuet Damocles, viâi sauire Cyclopas.
Post cyathos in Membra Dei, potosq; Thrasones
Consilij latebras Parasitis pandere noui;
Cur iurat Mars iuris inops? Cur iurgia, Lites,
Et pugnas Lapithæ de lanâ sapè caprinâ
Inamiscent saturi? phantasma volubile Bacchi
Crede malos Genios in tanta pericula ferre:
Aërei ludunt sic inter vina Dapesq;
Graculus vt Rhetor, sit Gracculus ille Poeta;
Gloria sola Deo *detur, qui* Flamine sancto
Auocat à vitijs, Christo *mediante, Britannos.*

THE

THE Newlanders Cure.

THE Second PART.

Muſe on the Matter,
More then the Meeter.

The firſt SECTION.

The Preparatiue to the Cure of the Mindes Infirmities; *wherein the* Author *by the diſcouery of his owne Imperfections in his* Worldly Race *and Courſe of life, admoniſheth all others his* Fellow Chriſtians *to Repent and Confeſſe their ſinnes in time.*

Mors tua, Mors Chriſti, Fraus mundi, gloria Cœli;
Et Dolor Inferni ſunt meditanda tibi.

THinke on your Owne, and Chriſt *his Death,*
The Iudgement Day, *and* Hell *beneath:*
Thinke alſo on bright Heauens *ioyes,*
For Worldly Hopes are Dreames and Toyes.
What are our Pompe, Wealth, Beauty, Fame?
But Braine-ſicke ſnares, and Wares too blame?

What

What *Age* like our ſo crackt with *Iarres*?
Yet crakes of *Loue*, prouoking Warres?
Proud *Nabal*, ſtoope; preuent thy woes,
Make peace, and Friends take not for Foes.
Iuſt *Dauid* did thy Flockes no harme,
Nay, they were ſhielded by his Arme.
If to his *God* thou tell thy Sinnes,
Hee'le ſaue thee from the *Philiſtines*;
But if his *Dauids* thou abuſe,
Repentance late will not excuſe;
If *Miſers Guilt* thou iuſtifie,
Or *Humane Pompe* doſt glorifie;
Or *Hypocrites* thou magnifie;
Or thine owne worth not vilifie;
This *CVRE* will prooue a ſtumbling blocke,
And to ſuch *Fooles* a laughing ſtocke.
The ſame, yet I am confident,
Shall not diſpleaſe the *Penitent*:
Nor any Soule of *Saints Communion*,
That doth partake of *Chriſtian Vnion*.
Thoſe *watchfull Spirits* long to ſee,
A true *Phyſitian* without Fee.
In briefe, let me be ſayd to Doate,
If I ſhew not an *Antidote*,
Againſt the World, the Fleſh, and Diuell,
Or at the leaſt againſt ſome *Euill*.
And ſure, vnleſſe they meane to fall,
My *Patients* will admit of all

This

This Cure, which Newland for the Old,
And Sickly offers to vnfold.
But firſt, their Faultes they muſt Confeſſe,
Or elſe they dye Remedileſſe.
They muſt likewiſe abandon ſtrife,
And Vow to God a better life;
Then out of hand beginne to day,
Deare Penitents; time flyes away:
Beginne, and I a *Sinner* too
Will prompt what you ſhall fayle to do.
Wee heere before thy *Maieſty*,
Dread Lord, preſent *Iniquity*,
Layd bare without Hypocriſie,
The which from *Adams* Leaproſie
Of ſinne de iu'd, wee all inherite,
And for the ſame *Hells flames* do merite.
O giue vs *Grace Vice* to diſplace,
To cleanſe our ſelues, while we haue ſpace:
If we Repent, thou heal'ſt our Sinnes,
And wee ſhall ſhine like *Cherubins*.
But what am I, whom for thy Glory,
Thy Spirit *moones to pen this Story?*
This little one, like Zoar, *where*
Thy Seruants may behold with feare
Gomorraes *flame*, *old* Babels *ſhame*;
And thoſe new ſinnes, *which vs defame?*
This Charge became a Leuites *zeale*,
To ring it out with louder peale:

How

How can thy Gifts *in me reside,*
That am not cleane, nor purifi'd?
In Aprill *dayes with hare-brain'd fury*
Led, topsie turuy I did hurry
For Worldlings *praise, and thankes to curry,*
Whereby thy Motions *I did bury.*
What then I wrought was to gaine Fame,
A blazing blast, to raise my Name.
But now I see that I went wrong,
For Honors *all to thee belong.*
And whosoeuer goes about
To lay thy Goods for his owne out,
Usurpes, and steales part of thy Glory,
Which made bright Angels darke and sorry.
My Summers *growth I spent in folly,*
And gaue my selfe to Passions wholly:
To scrape and gape for Golden Dayes,
Neglecting what the Gospell sayes:
O Foole, this Night Ile snatch thy Soule,
Who shall thy Fortunes then controule?
My loyes were Toyes, my Cares bred Tares;
Thus caught with Snares, I sought false Wares.
Thus Dregges to God, *to* Mammon *Wine,*
In my best Race I did assigne.
How then shall I in Autumne *now*
Reape Profit, when I fail'd to Sow?
When Libra *for my late repaire,*
Beginnes to dye my Amber Haire:

Shall I with *Saints* a gleaning goe,
Who, like a Foe, did *Time* forgoe?
O Gracious God, that giueſt hire,
And with new fire doſt men inſpire.
My Euenings *worke thou well doſt like,*
For thy Sunne *alwayes ſhines alike,*
On Publicans, *whoſe hearts relye*
Vpon Chriſts merites, *thoſe which flye*
From thee diſpleaſ'd to thee appeaſ'd,
In hope of Debts *to be releaſ'd.*
O what braue ſparklings of thy Loue,
Appeare in ſuch, who Sinnes *reproone?*
I feele ſome heate by this Remonſtrance,
To rouze my heart with quicke Repentance.
Let Pick-thankes with Ambition ſwell,
Till thou blow'ſt them from Earth to Hell:
Wee on no *Creatures* dare relye,
But heere before thee humbled lye:
Whether thou ſcourge, or vs will purge,
Wee will not ceaſe thy *Grace* to vrge:
Yea, though thou hale vs in a rope,
Like *Sampſon* bound, yet we will hope.
With *Dalilaes* we dallied long;
But now wee ſing another Song.
When our *Confeſſions* mooue to pitty,
We then ſhall frame a ſweeter Ditty.
Lord, *after ſpirit renew thy fires,*
Deuotions flames, in our deſires.

THE

The ſecond SECTION.

The Deſcription, Confeſſion, and Effects of our Common ſickneſſes, *which by the temptations of the* World, *the* Fleſh, *and the* Diuell, *diſtemper moſt Mindes in this latter age, whereon the weaknès of our Common Writers is taxed.*

VVE brag of *Faith*, heere *Sathan* lurkes,
For in *Good workes* we liue, like *Turkes*.
Pure *Saints*, or *Angels* wee would ſeeme,
Yet *Golden ones* wee more eſteeme.
Wee feed like *Kings*, are ſeru'd in *State*,
And make vs *Gods of finer Plate*.
We chop and change, in *Pride* wee ruffle,
And more for *Goods*, then *Good* do ſcuffle.
Wee plod on *Proiects*, more then *Zeale*,
On priuate ends, then Common-weale.
Plaine dealing men wee ſhoure, like Fiends:
And Sycophants wee truſt, as Friends.
We count it lawfull to deceiue,
Where *Gifts vnpuniſht* wee receiue.
VVe ſee the *Lawyers*, full of Gall,
VVhile ſtarued Soules for Vengeance call.
How many Thouſands pine at Home,
Though *Newfound Land* yeelds Elbow roome?

But *ſinke* or *ſwimme*, ſay greedy Elues;
None helpes to *Plant*; all for themſelues.
They Rob too ſoone thoſe Infants milke,
Which might bring *Gold*, *Salt*, *Iron*, *Silke*.
But why ſhould I for *Newland* ſpeake,
Whilſt that the *Old* doth languiſh weake?
And like to ſtarue in midſt of ſtore,
Which hath enough, yet couets more?
So haue I ſeene *Hydropickes* pale
Swell big, and dye, with bibbing *Ale*.
Our *Minds* more *Weake* in Reſolution,
Compared to the *Antient Nation*.
Search further, *Muſe*, but with Compaſſion,
And ſee, how comes this Alteration?
The Times precedent had their faults;
Wee haue their *Old* and *New* aſſaults.
Their Traditions, Superſtitions,
Times Reuolutions, Conſtellations:
Fiends, ſlye Stratagems, and Temptations,
Diuells incarnates Combinations.
All theſe with our *New* Prouocations
Worke; and we feele their Operations.
Moſt Men are bad in eu'ry Trade,
Eu'n from the *Scepter* to the Spade.
The *Greateſt* ſtill prey on the *Leſſe*,
And ſpend thoſe preyes in foule *Exceſſe*,
Witneſſe our ioyning Farme to Farme,
Peruerting *Wealth* to Neighbours harme.

Witneſſe

Witneſſe our *Drinkings*, waſting Health,
Our *giddy Smoakes*, and deedes by ſtealth.
What miſhapen *Apiſh Faſhions*,
Are deriu'd from fooliſh Paſſions?
Our Purles, rare Pearles, and rich Array,
An Armies Charge might well defray.
Our *Thoughts* are in Prides Altitude;
Old *Sacke-cloaths* weare is Clowniſh rude.
Contritions Haire-cloath wee contemne,
Nunnes Tyres and *Hermits* wee condemne.
In ſtead of theſe, each *Groome* exceedes,
In Satans Veluet, gorgeous Weedes.
In ſtead of theſe, now *Virgins* ſhine
In *Church* vnmaskt, with Feathers fine.
Iſt not a ſhame, that flaunting *Gallians*
Dare there to tempt againſt *Tertullians*
Aduiſe? who barr'd the *Affricke* Mayde
Gods Houſe to enter ſo array'd?
Chriſts Seameleſſe Coate would hardly paſſe
Without a Frump. A two-legg'd Aſſe,
They would nicke-name a *Miniſter*,
If the *Friz-Caſſocke* hee preferre,
Preaching againſt rich ſilken Stuffe,
The Beauer Hat, and ſwaggring Ruffe.
Nay, *Engliſh Cloath* wee ſcarce allow,
Vnleſſe thicke Laces wee beſtow:
Vnleſſe it be, like *that in Graine*,
Or *Babels Braſſ*, or Whooriſh Traine.

Like VVeather-cockes, our Appetite
In many Changes takes delight:
For which Men taxe the *Female kinde*:
When *both* are Moone-ſicke, worſe then wind.
The *Raine-bow*, *Peacocke*, or what hew
Cameleons ſhift, ſo it be new,
Or thought *Out-landiſh*, that we like;
And preſently the ſame diſlike.
Our *Eyes* are Witches to our VVits,
But why loues *Reaſon* Fancies fits?
Our Foes *vnſeene*, vs *idle* finde,
And by their wheeling lead the *Mind*.
The Mould of *Reaſon* thus made pliant
By *Fiends* rampant and luxuriant,
The *Braine* muſt needs grow wilde with *weeds*.
Whence fall bad ſeedes, to choake good deeds.
Such ſpite haue they inueterate,
To make Mankinde turne Reprobate,
That they omit no *trickes of State*,
To lead them to a ſhamefull *Fate*,
Like to their owne depraued quite;
From which, but *Chriſt*, none can acquite.
Sometimes they play the *Lyons* part,
But commonly vſe *Foxe-like Art*.
Now they ike *Apes*, or *Puppets* dance;
Anon in Horſes ſhape they prance.
Go on, *Proud Steedes*, men are not well,
But hurri'd in a foure-whee'd *Shell*.

VVith

With whimſeyes doubts yee tempt the *Holy*,
But *Worldly Soules*, with coſtly *Folly*.
Thoſe meanes, which *God* gaue for his *Glory*,
To helpe the Poore, in Pride yee bury.
O Stings! O ſtormes of *Ghoſtly Foes*,
Which now *Great Brittaine* vndergoes!
When *Chriſt* ſhould reape his Harueſt pure,
His *Angels* finde vs all impure.
Wee ſee the *Goſpels* radiant Light,
Yet darkling hunt like Birds of Night.
VVe euer pleaſe the out-ward ſence,
But leaue the *Inſide* without fence.
Our *Petty-fogging* liberty,
He'pes to aduance *impiety*.
But *Athens* now, and *Courts of Law*,
Had needs themſelues be kept in awe,
By *Stoickes* more graue, to beate downe *Vice*
Or *Thunders ſonnes* to ſatirize.
The truth is, without *Diſcipline*,
Our *Bees* turne Drones, and will decline
From *Charity*, and vertuous *Thrift*,
To *idleneſſe*, and baſeſt *ſhift*.
Fond Company wee more affect,
Then ſober Friends, or *Gods Elect*.
The *Buffoones* kirry meery Buffe,
Stale *Scoggins* Ieſts, wits Scullions ſtuffe,
Baſe *Mimicke* ſkoffes, broad ſcurrile taunts,
VVith Baggadochian thundring Vaunts,

Stupendious *Lyes* of Balladry;
All which with Tales of Rybaldry,
False *coyned Newes*, and old Wiues fables
We *Grace*, eu'n at our open *Tables*.
Wee glut our guts with luscious *cheere*,
And seldome *Fast* scarce once a Yeare.
Nor then know wee to *Mortifie*,
Or the proud *Flesh* to vilifie.
Wee often Read of *Vanity*,
But seldome *Bookes of Piety*.
Such glistring Baites do hooke vs in,
And make vs doate on shining *Sinne*.
Our *Stage-playes, Maskes, and Mummeries*,
What are they else but Fopperies?
And Lullabies to rocke a sleepe
Soules, that should wake, or rather weepe?
What noble *Flames* doe some inioy?
And yet their Talents mis-imploy?
The very *Best* of their Inuentions,
They giue for *Baudes*, to *Lords* intentions.
Of *Heauen* these *Promethean* Rakers,
Vnworthy men would make partakers.
Wisedome is painted a pure Mayde;
The *Sisters Nine* are Virgins stayd.
If of their *Court* our Schollers bee,
Why doe they stayne their chast degree?
Begetting mungrell monstrous Notions?
And giuing way to wanton Motions?

The

The *Graces three* haue no lewd Tricke:
Why then doe learned Spirits kicke,
Like Pampred Iades, more then befits
The *Sonnes of Art?* corrupting Wits
With glozing Bookes of *Chiualry?*
Or Legends falſe of *Popery?*
If from *Aboue*, their Dowries came,
Why doe our *Chams* vncouer ſhame?
Why doe they claw Times *Fooleries?*
Why doe they winke at *Knaueries?*
Why dare they not the *Greateſt* make
To ſtartle? and at *Vice* to quake?
Tis true; they *Greatneſſe* feare and loſſe;
But who ſo feares, reiects the Croſſe:
That Croſſe, which *Chriſtians* vnder-went
Of the beſt ſtampe, and element.
Huiſht, Cowards then: Your Talents hide,
Vntill *Chriſts Audit* ſtill vntri'de.
Some for Deſpite doe *Libels* thunder:
Others for *Glory*, nine dayes wonder.
But moſt doe fawne, like Strumpets bold,
And proſtitute in hope of *Gold.*
On *Honors bought* they wag their Tailes,
To *Mammon* they ſtrike downe their Sailes.
Fraile *Beauty* ſome with Heath'niſh Rimes
Court, waſting ſo their precious Times.
A *Goddeſſe*, Starre, an *Angels* mate,
Of Duſt and Aſhes they Create.

The

The wonder of Celeſtiall *Creatures*,
The *Paragon* of Earthly features:
The goodlieſt *Nymph*, which *Nature* made,
At whoſe faire ſight all *Beauties* fade.
Both *Sunne* and *Moone* eclipſed ſtand,
Till they her *Pleaſure* vnderſtand.
No maruaile then, that I her *Slaue*,
At her eaſt *Frowne* amazed raue.
VVith ſuch *beſainting*, and for *Gold*,
Our ſimpring *ſhees* are bought and ſold.
But O what *Antickes* doe I ſee?
VVith *Muſicke* loud about a Tree?
Tripping it on the *Saboath Day*,
And kiſſing oft their *Marians* gay?
Thus our beſt dayes wee foole away.
Some Pill and Poll, aliue ſome flay.
Some roare, and ſome, like Aſſes, bray.
Some skoffe and lye, ſome laugh and play
At *Cards* and *Dice* whole winter Nights,
In Summer dayes with *Dogs* and *Kites*.
Here ſtands one curling (*Pockey-full*)
His Perrowicke; another *Gull*
Out-vies his fellow Gull in *Oathes*;
And *Complements*, whom hee moſt loathes.
Of *Pedigrees* that *Scowndrell* vauntes,
Cal ing true *worth* with ſcoutes and tauntes
An *vpſtart Dwarfe*, whilſt hee moſt mad,
Prates, how for Sires hee *Giants* had.

This

This *Noddy* feares proud *Hamans* Nods,
As *Fooles* do ſprights, or Schoole-boyes Rods.
But who lewd *Courtiers* ſo obſerues,
Loud Carters laſhes Beaſt deſerues.
Another ſtudies how to traine,
More *Clients* in for curſed *Gaine*.
Phyſitians now, and Lawyers ioyne,
To ſpin long Cures, and Suites for Coyne.
In elder dayes what by our Toyle
VVas gain'd, became the *Clergies* ſpoyle.
But now the *Lawyers* keepe a Coy e,
And reape vpon their Neighbours ſoyle.
As thoſe did quaile, ſo theſe may fayle,
Or be reſtrayned, without Bayle;
VVhen *Charity* ſhall more preuaile,
Their *double-tongues* ſome will bewayle.
They worſhip *Gold* in generall:
Yet ſome feare *God*, I taxe not all.
But theſe *Good-men* how to diſcerne,
VVhen needfull *Suites* doe vs concerne;
VVe muſt at *Noone* haue *Candle-light*,
Or Prophets *gift*, to ſaue our *Right*.
Moſt *Students* do *Tradeſ-men* reſemble;
Since *Both* for *Cuſtome* can diſſemble.
In hugger-mugger many Bribe,
Ds if they were of *Magus* Tribe.
If *ſuch* bee not in *Brittaine* found,
Let *Simoniſts* of Forraigne ground,

Redeeme

Redeeme their Schooles, and Cloyſter-cowles,
From Chaffring, and the ſale of *Soules.*
Nay, let our Foes feare gaping Hell,
If Seates *of Iuſtice they dare ſell*:
Or if to thoſe they Men preferre,
Who formerly were knowne to Erre.
In what a fearefull *Caſe* are thoſe,
Who Worldly *Fortunes* ſo diſpoſe,
As if our *God* were faſt a ſleepe?
And did not ſee what rule they keepe?
Me thinkes, I ſee *our Fluttring Foes*,
Watching their time to breath in *woes*,
Vnder pretence of ſeeming *Good*,
Like him, that beares vnder one Hood
A double face, with fained Grace.
They blow a pace, till they get place
Within the Spirits and the Blood:
Where they worke *Gall* of humours good.
This poyſn'd *Gall*, the Soules blacke laundies,
Prickes ſo, that *Man* on Cocke-horſe bandies
Againſt his *God*, and *Natures Law*,
That Grafts this *Rule* with filiall aw:
Who lets not ſinne, if ſo he can,
Conſents to it a wicked man.
Some yearely rayſe a grea er Rent,
By Intereſt for Mony lent,
Then *Maltaes Iew* of Foes did take;
For to the Bones theſe Men doe rake.

I blame

I blame not lawfull Permutation,
(But with a ſober limitation,)
Vtopian-like, to barre Commerce;
But common ſcandals I rehearſe
To them, who ſell their *Goods* too deare,
Or them, that ſheare *Chriſts* ſheepe too neere.
More *Lay-mens* griefes I could reueale,
Which *ſhame* from Muttring bids conceale.
Yet wants there not ſome *Nightingall*,
Like ſweete Saint *Paul*, to touch them *All*.
Thoſe Practiſes now paſſe for *Good*,
Which *Noah* ſaw before the *Flood*.
Some *Build*, ſome *Buy*, ſome *cheate*, and *borrow*.
Whilſt the next Morrow ſteales on ſorrow.

The

The third SECTION.

That the most part of our pretended Christians are infected with some of the afore-sayd infirmities, and that all carnall pleasure shall end in paine.

THese *Mad Conceites* bewitch vs all,
Yet *Lunatickes* who dare vs call?
These *Idoll lusts* wee hugge in Spirit,
Yet doe we boast of *Zeale and merit.*
Like bawling Curres, we barke at *Vice*,
VVe Rayle on *Bribes* and Auarice:
VVe Blame the Whore, and idle *Drone*,
But who throwes guiltlesse *the first stone?*
Many finde fault with Swinish *Drunkards*,
Themselues rebellious vnder Placards.
The *Blind-man* cals his Brother, *Blinkard.*
The *Pocky* termes his fellow, *stinkard.*
Thus *others Blots* wee quickly score,
When we deserue *correction* more.
When *Iudgement Conscience* shall controle,
The *purest Soule* will prooue but foule.
Here lurkes a Toad, a Serpent there,
Sharpe stings and poyson eu'ry where.

The

The *Preacher* wrot; *all is but Vaine*:
Bnt I dare Write, *all ends in paine.*
What cares haue wee, what toyle, what paine;
Theſe *ſeeming pleaſures* to obtayne?
And once obtain'd, what's then our Minde?
But Neighing new and more to finde?
No Earthly thing brings much content,
But afterwards breedes diſcontent,
Which *Aaams Apple* wee may call,
Both bitter ſweete, and Honey'd Gall.
Ioy ſurfeits ſome; ſome pine with *Paine*;
Yet the partake in Sunne and Raine.
Death ſpares nor Rich, Poore, Foole, nor Wiſe;
For *All muſt fall before they Riſe*;
The *Crowne*, which *Royall* browes adornes,
Within is Nettles, Prickes, and Thornes:
Feares Diſcontents, want of Treaſure,
Iealous of *Neighbours*, *Leagues* vnſure.
Nor liue our *Grandes* without trouble,
Their *Pompe* to double, though a bubble.
The *Midling* and the *Loweſt ſort*,
Grieue to maintayne the *Lawyers* Port.
Thus *Chriſtians* as a Tennis Ball,
Toſt by themſelues, are prone to fall.
Yet None beginne to looke for eaſe,
But thinke of *Iarres* inſtead of *Peace.*

The

The fourth SECTION.

The Description of the Catholicke Scuruy, *ingendred by the* Myſtery of Iniquity, *the Glorious manifeſtation whereof had beene reſtrayned and* ſealed vp by the Angell, vntill 1000. yeares were expired, *for the hardneſſe of our Fore-fathers hearts.*

NOt onely *theſe* doe vs diſeaſe,
But onely *Ills* diſturbe our eaſe.
Tis found, that moſt Diſeaſes tend,
And to the *Scuruy* power lend,
To torture Slugs, who naſtily
Were Cloath'd, or fed too greedily.
Great *Fiends* likewiſe, and Men Soule-ſicke,
Hell's Scuruy make a *Catholicke*.
With Murthers, Lyes, Hypocriſies,
Idolatries, and Blaſphemies.
As doth the former *Scuruy* beate,
For want of Sunne and Motions heate,
Vpon the Spleene, the Breath, and Skinne:
So doth that old and *Scuruy ſinne*
With Purple ſpots go on to ſtayne
Both Soule and Body, all for Gaine.

Mens

Mens want of *Faith*, and *Scriptures Light*,
Enwrappes them in blind *Ægypts night.*
Fond quirkes and quillets, Schooles inuentions,
Doe hinder them to vſe preuentions.
But how comes this groſſe *Sinne* to paſſe
In thoſe, who ſay *Chriſts Blood* doth waſh,
And hea t al Plagues, and cancred Luſt,
By vertue of his *Merites* iuſt?
When Men diſtruſt the ſafeſt way,
They cannot chuſe but goe aſtray.
When *Babells Tower*, and *Aſaes* Hopes;
When *Ekons God*, and *Baaliſh Popes*;
When *Mans poſitions*, erring Braine,
They truſt, as if *Chriſt* dy'd in vaine;
When they refuſe *Gods* tendred Motions,
And will carouſe *falſe Prophets* Potions;
Their *Soules* ſo giutted fall a reeling,
Like drunken Toſſe-pots without feeling.
Then Iudgement, Will, and Memory
Depriu'd of *Faiths* ſtrong Armory,
In blacke *Deſpaire* conclude their wayes,
And neuer after ſee good dayes.
Or they *Preſume* (a Plague as bad)
With too much Learning running mad.
Theſe *two Extreames*, like ſcorching Sunne,
And hideous darkneſſe, wee muſt ſhun.
The *middle Courſe* with Modeſty,
Yeeldes ſome content to *Maieſty.*

To which adde *Faith*: then *Grace* will couer
Our brittle Knowledge, and discouer
What vengeance more hangs on the *Scourge*,
Which *Christendome* turnes topsie turuy
With blood, Fraud, Dreames, Ambition, feares,
Regardlesse of poore *Christians* teares:
Till *He*, that Rockes with Thunder teares,
He, that controules the *Wandring Spheares*,
Doe by *his Light* expelling Night
Remooue the *Beame*, that dimmes our sight;
And taine the Force of this great *Fury*,
Which wilfully *true Faith* would bury.
The *Diuell's* loose from *Babilon*,
And watches whom to worke vpon.
Old *Heresies* hee bringeth in:
So faire without, and foule within,
Some *Starres* beginne to loose their *Light*,
Which on the *Saints* shin'd lately bright;
And tis most true, *some States will rue*,
If the last *Earthquake* doe ensue.
Proud *Gog*, and *Magogs* Horne with *eyes*,
Haue pitcht their Tents to Tyrannize;
And *Gyant* like doe threaten those,
Who *Lyes* and false-hood shall oppose:
Those, who serue *GOD in Vnity*,
And in the Persons Trinity,
They persecute with Fire and Sword,
And vow to raze his *Written Word*,

Which

(Which now hath flouriſht many yeares,
In ſpight of *Balaam*, and his Peeres.)
And make vs bow to *Romes Mark't* Rabble,
Their *Mazzims* God, and *Maſſes* Bable.
A *thouſand Yeares* by Treachery,
And iuggling Trickes, this *Miſtery*
Shut vp and ſeal'd, gul'd *faithleſſe* ſlaues,
But now againſt *Gods Church* it raues,
That *Church*, which then for few aſſign'd,
To *Deſerts* fled for feare confin'd,
And acts the laſt *red Dragons* part,
With open *Force* and cunning Arte,
Let vs (ſay they) with all our Might,
Their conſciences at length affright,
If our *falſe Fire* and *wonders* faile,
Our *three Frog-ſpirits* ſhall preuaile,
Whom *Caiphas* curſ'd with Booke and Bell,
Wee'le ſacrifice their Blood to *Hell*;
But *before this Deſolation,*
We muſt bind the ſtrongeſt Nation.
You heare the *Plot*, now to preuent
Theſe latter Plagues; *watch and Repent*:
For if they bind the Valiant Men,
What will become of weaklings then?
When *God* remoues his *Candleſticke*,
Hells darkneſſe more will make vs *ſicke*.

The fift SECTION.

The imminent Dangers of this great and Myſti-call Diſeaſe *ouer* Great Brittaine, *by a Reflection of thoſe* Tribulations, *which our Fellow Members haue lately endured beyond the Seas, and may hereafter light vpon vs, if wee preuent them not by ſpeedy Repentance.*

BEhold the ſad and riuel'd Face
Of *Rochell*, once the ſtrongeſt Place
Of *Chriſtendome*, now made a ſlaue:
And *forc't* for *Light* to crye and craue.
Behold the *Land* of *Caſimire*,
On *Rhines* faire Bankes, whom *France* did hire,
To ſaue her *Church New-Built* from fire;
Now poore, diſrob'd of her Attire.
In like manner, ſee, how many
Bright *Virgins Lampes* in *Germany*,
Extinguiſht lye, whoſe glorious Rayes
Like Carbuncles, made Nights ſeeme Dayes.
Our *Fellow-members* reape this Curſe;
And wee deſerue the ſame, or worſe.
Their *Fatall* loſſe concernes vs neare,
And ought to ſtrike a trembling feare.

For

For if Our *Saviour* giues vs ouer,
The Cut is ſhort from *France* to *Douer*.
God may permit the *Spaniſh Nation*,
By Land and Sea to worke vexation.
Or thoſe, that are now *Friends*, to iangle,
Or out of Trading vs to wrangle.
Or let o de *Satbans* Sorcery
Preuaile, to bring in *Popery*.
which if *He* doe, how ſtand our Liues,
Our Church, our Children, States, and Wiues?
Inſtead of *Milke* our *Younglings* lucke
Would bee, empoyſned whay to ſucke.
All then muſt to the Shauen Crowne,
With the *Beaſts* marke, fall proſtrate downe.
None *Inſt*, but who to *Babell* runne:
No *Maid* made *Saint*, but a faire *Nunne*.
And ſhee for *Penance* muſt ſubmit,
To her *Confeſſours* veniall fit.
But firſt *Mortmaines* muſt be repeal'd,
And *Præmunires* quite expell'd.
If this great Earth-quake ſhall preuaile,
And the Old Dragon with his Taile
Draw twincklīng Starres from Heauen downe,
And forme them Fire-drakes of his owne,
Our Watch-men then ſhould heare Bravadoes,
And turne or burne, or feele Scrapadoes.
Our ſinnes deſerue this darke Eclipſe,
To kiſſe the *Pax* with Whooriſh lips.

Wee felt of *Warre* the diſcontents,
The *Peſtilence* ſackt our chiefe Tents:
A Famine new creepes in through *Raine*,
From which, Lord, keepe our Soules againe.
VVhat dangers more may vs oppoſe,
I haue no warrant to diſcloſe.
I dare not to me arrogate,
Of *Prophesie* the certaine *Fate.*
But I could wiſh, that *Harmony*
Suppli'd the place of *Simony:*
That Iuſtice, Loue, and Godly *zeale*,
Did raigne in *Church* and Common-weale.
And for thoſe Perills, which I feare,
Let euery *Knaue* his burthen beare.
And iuſtly too, if they allow
For currant Good, the *ill* they know.
They who feele not theſe *Offences*,
Nor looke *helpe*, haue loſt their ſences.
But let them get Soules ſpectacles,
And they ſhall ſee *Gods Miracles:*
How with a ſtrong and mighty hand,
Hee ſtill protected this our *Land*,
Againſt *Romes* ſubiects eu'ry where,
VVhile we in *Faith* couragious were.

THE

The fift SECTION.

The imminent Dangers of this great and Mysticall Disease, *ouer* Great Brittaine, *by a Reflection of those* Tribulations, *which our Fellow Members haue lately endured beyond the Seas, and may hereafter light vpon vs, if wee preuent them not by speedy Repentance.*

WIthin my time I can record,
How *God* kept vs from fire and Sword,
From *Treasons* hatcht in *Sathans* Den,
Beyond beliefe of Mortall men.
In *Infants Yeares* I well remember,
Hee sau'd our *Churches* Royall Member,
Elizabeth, from *Parries* Blow,
VVhich though a *Child* I then did know,
For that my *Father* stood ingag'd,
For him to *Hare*, whereat enrag'd,
Because my *Father* for his Debt,
Three thousand pounds, was su'd, hee set
Vpon *Hugh Hare* within his Study,
Gaue diuerse stabs, and left him bloody.
Then, in despaire hee went beyond Sea,
VVas reconcil'd to the *Romish* Sea;

And thereby *Comees* Cardinall,
Put on to play the *Canniball.*
For comming home, hee hunted further,
Scorning *Hares*, the *Lyon* to Murther.
But God did keepe our Lyon *Queene*,
Whom *Parry* meant to kill vnſeene.
About that time, the *Pope* did muſter,
And out of *Ireland* thought to thruſt her,
By *Peters* Keyes, and *Paul* his ſword,
With *Deſmonds* helpe, a pow'rfull Lord.
But *God* lookt downe, and ſaw their ſpleene,
Hee fought for vs, and for our *Queene.*
Then, Foureteene *Traytors* thought to throw
Downe *Englands* Starre; for they did ſow
Their ſeedes of foule Conſpiracy,
To yoake vs to the *Papacy.*
But *God* himſelfe with hand vnſeene,
Confounded them, and ſau'd our *Queene.*
In *Eighty Eight*, his Elements
Scattred *Spaines Fleete*, and Regiments;
So that for their *Atlantides*,
They ſought the *Pole* at th'*Orcades.*
Thus *God* preſeru'd a *Maiden Queene*,
From *Nembrods* ſpite, and *Giants* teene.
When Forces fail'd, *Bulls* went about,
And cunning *Ieſuites* they ſent out.
They *Lopez* hir'd with *Portingall*,
Both *Her*, and ſome great Peeres to kill.

But

But *God* protected, though vnſeene,
Our *Faiths* Defendreſſe, *Englands Queene*.
After theſe ſtormes, the Traytor *Squire*,
By *Friers* Counſell did Conſpire:
But *Ide*, *Tyrone*, and all our Foes
Had ouer-throwes with Tragicke Woes.
For on themſelues God turn'd their ſpleene,
And ſtill defended *Englands Queene*.
Againe, the *Spaniards* ſought Sea-ports,
In *Ireland*, where they wonne ſome Forts,
And marching on, they thought to boaſt,
But *God* by *Mountioy* foyl'd their Hoaſt,
And gaue their *Dons* vnto our *Queene*,
On whom they meant to wreake their teene.
O Peereleſſe *Queene*, belou'd of *God*!
Who for thy *Zeale* wert made his Rod,
To chaſtize *Gogs*, and Tyrants bold!
Which more then *him*, did worſhip *Gold*!
Thou didſt *Spaines* Fleetes, and Carracks ſhake,
Thou mad'ſt the *Crowne*, and *Lisbone* quake,
And mak'ſt vs tell vnfeigned tales,
How *God* for Thee ſubdued *Cales*.
How *He* for Thee did ſcourge *New Spaine*,
Brazil, the *Ilands*, and the *Maine*.
God gaue the *Flemings* liberty
By thee, and all Proſperity.
By thee, great *Burbon* got his Right,
In *Spaines* and in the *Leagues* deſpite.

By *thee* were *ſhips* and *Trades* ſuſtayned,
By *Thee* at home was *Peace* maintayned.
By thee, *God* wrought for his great Glory,
This to be writ, in after Story:
A Queene debarr'd of Bodies Breed,
Of Spirit left true Chriſtian ſeed.
Scarce to her *Orbe* our *Virgins* Starre
Was gone, but by a Cloud VVare
Some *Papiſts* thought to worke a ſide,
And our ioyn'd Kingdoms to diuide:
But *Watſon* and his Complices,
Payd deare for theſe Confedracies.
Heere is not all, which I haue knowne,
Done by our *God* for *Brittaines Crowne.*
VVhat *Poets* pen, or Wit of Man,
Is able to expreſſe, or ſcan
The meanes, how in *Nouember* wee,
On the *Fift day*, eſcaped free?
When many *Papiſts* did conſent,
To blow at once our *Parliament,*
With *Powder* vp into the Ayre,
In hope to make our Church deſpaire?
They ſwore vpon the Sacrament,
To keepe full cloſe their *Blowes* intent.
The Ieſuite *Garnet* vnder hand,
And others of his Learned band
Allow'd it for a pious deede,
A Chriſtian King and his Male ſeed,

To

To murther, with his Royall *Mate*,
And all our *Peeres* by ſuddaine Fate.
O *Piercy*, *Catesby*, what meant yee,
With other *Brittaines* to agree,
To pierce *Chriſt* through his *ſeruants* ſides,
In hope of Pardon from blind Guides?
Guy Fawkes by all the damned *Crew*,
Was ſet to play the *boute-feu*.
Hee had his Match and all things ready,
(Alaſſe that Chriſtians were ſo heady)
To blow them vp out of the Mine,
Fierce *Nero* like and *Catiline*.
Thus to the end their *Treaſon* brought;
God counterwrought, what they had wrought,
Inſpir'd the *King* to ſearch the matter,
Suſpected by a myſticke *Letter*;
A Letter ſent to braue *Mounteagle*,
Whom *Treaſſams* Arte could not inuergle:
So all came out, wee ſau'd from Fire,
And they receiu'd their *Treaſons* hire.
Iuſt as they thought our *Church* to batter,
Gods iuſtice did their owne limbes ſcatter.
Our *Papiſts* alſo ſhould remember,
What on the *fifth* of their *November*,
At the *Blacke-Friers* fell on them,
Which our *Religion* did contemne.
Their *Prieſt*, and thoſe, who then him heard,
As ſometime were the Swiniſh *Heard*,

VVithin

VVithin the *Goſpell* mentioned,
By *Miracle* lay Ruined.
Thus may both *Churches* vnderſtand,
The ſeuerall working of *Gods hand*
On that Fifth Day; a ſtumbling barre
To them, but vnto vs a *Starre*.
To theſe my ripe Remembrances,
I adde our ſtrange Deliuerances,
From *Peſtilentiall Arrowes* ſhot
By *God himſelfe*, well-nigh forgot
Of theſe, who were by his Alarme,
Like *Hezekias*, ſau'd from harme.
So careleſſe in Proſperity
Are men, when once Aduerſity
Is paſt, that they ſcarce thinke on VVoes,
Vnleſſe ſome chance to interpoſe
Betwixt them and their vanities,
Or that they looſe Commodities
Thereby, although but *Temporall*.
For *orders* ſake they outward call
On *their Redeemer* for a while:
But in their ſleeues they laugh and ſmile
At their true zeale, who them accuſe
Of blots, which they could ne're excuſe.
Such Counterfeites are now a dayes,
Ingratefull, baſe in all their wayes,
That to ſpeake *truth* workes enmity,
And to Cologue breedes amity.

How

How many *Sicke* haue cured beene?
How many *Coarſes* haue I ſeene
On *Beeres* and *carts* both Day and Night?
Whom houres before in *louiall* plight
I knew, not dreaming once, that *Death*
Could ſtop ſo ſoone their vital breath:
Yet ſuddainly, behold a *Wonder*
Done by *our Lord the God of Thunder.*
For ſixe Moneths ſpace the *Plague* continued,
And after that all *Trades* Renued.
I ſaw all Frollicke, Flouriſhing,
As if I ſaw none periſhing.
Our *Courts* of *Law* againe frequented,
VVhich *Redding* had one *Terme* preuented.
For this, O *Brittaines greateſt Citty*,
Sing to thy *God* a thankefull Ditty.
Admire Chriſts Mercy, feare thy Iudge,
Loue thy poore Neighbours without grudge:
Truſt not to *Faith* without this *chaine*;
Leaſt *Faith* prooue vaine, and end in Paine.
By theſe *rare wonders* I conceiue,
That vnto Men *God* will not leaue,
Vs long a *By-word*, nor a *Prey*,
If his Sonnes *Precepts* wee obey.
For Carnall faultes, or fraieltie's trips,
Himſelfe will ſcourge vs for our ſlips.
But for that great backe-ſliding deed,
The Soules relapſe, let vs take heede.

But how ſhall wee preuent this, *Lord*,
If thou take hence thy *ſacred Word*,
Reſtored in thoſe *Martyres* twaine,
By *Sodomites* and *Gipſies* ſlaine?
It is not long, ſince they reuiu'd,
And by thy Spirit vs relieu'd,
At their firſt comming, as with thunder,
Our Worldlings were amaz'd with wounder.
The Newes did gall, and them appall,
They fear'd the fall of *Babels* Wall.
But now they vaunt, and vs doe taunt,
They ſhuffle Cards, as if at Saunt
They playd, and wonne all with the *Rhine*,
And what thou gau'ſt the *Palatine*.
Wee muſt acknowledge, *moſt iuſt God*,
That wee deſerue a ſharper Rod,
Then theſe our Neighbours now oppreſſed,
For that thy *Gifts* wee haue ſuppreſſed
Aſwell as they; inſtead of which
Our Carke and Care is to be *Rich*.
By odious meanes wee buy Promotion,
And ſcandalls rayſe for pure Deuotion.
Aſwell as they in drinking health
Away, our youth haue ſpent thy Wealth.
In ſenſuall beds wee wantoniz'd,
To Pompe, as *God*, wee ſacrifiz'd,
In Body we, and in the Soule,
All ouer are corrupted ſoule:

Nor

Nor can ſweete Odours, or perfumes
Abate the ſtinke of our blacke fumes.
Our ſwarmes of *Lawyers* and Law-ſuites,
Hindring true Loue, and Chriſtian fruites:
Our Drunken meetings, and oft Potting,
Our coſtly Fare, the *Body* rotting,
Our daily changes of gay *Rayments*,
Haue merited the *Diuels* payments,
Vnleſſe in Mercy *Thou* minde Sinners,
And wilt refine vs for beginners.
Once more, *Good* Lord, regenerate
And purifie our Bodies *Mate*,
Thy *Image* late, whoſe three-fold Parts
In *Ill* more knowing, then *Good* Artes,
Are quite depriu'd of Heauenly Bliſſe,
If thou examine what's amiſſe.
Some Sinnes we know, and would redreſſe,
But that ſtrong *Fiends* do vs oppreſſe,
Both Openly and Secretly,
Which them to name would ſeeme a lye,
Or ſlander: Yet thy Seruants know them,
And if they might, would not allow them:
O let not *Achan's* ſing'e fault,
(Like that which *Dauid* did aſſault)
Bring downe thy *Plagues* without inſtruction,
Though *All* deſerue the ſame deſtruction.

The

The seuenth SECTION.

Generall and specifique Remedies not onely against the Catholicke Scuruy, *but likewise against all other spiritnall Diseases, if they bee put in practise.*

MOst *men are sicke*; yet few beginne,
To *Cure* themselues of deadly *sinne*.
The Body so by Agues kinde,
Did neuer shake, as doth the *Minde*;
The doubtfull *Minde*, her doome fore-told.
Yet *Custome* makes vs ouerbold.
We long for *Pelfe*, and striue for *Wealth*,
Few seeke *Rest*: fewer their Soules *Health*.
This *Custome* comes from *Elders* graue,
Who scrape for Earth halfe in the *Graue*.
The *Younger* noting their base Actions,
Whom they thinke *Saints*, fall to Exactions.
O that men would consider this,
And leauing trash, would looke for *Blisse*.
No Hearts like our so hardned were,
In *sickneſſe* rife *Cures* to forbeare.

VVhat

What *Cares* haue we? *both Night and Day,*
For Cordiall comfort wee must Pray
To God alone with Humble spirit,
And not depend on Humane Merit.
That *Freedome*, which through *Christ* we haue,
The *Father* seales, if it wee *crane*
For his *Deare sake*, who suffred woes,
And *shamefull Death*, to saue his Foes.
Wee must deriue our onely *Cure*
From *Christ* alone, of *sinnes impure.*
Wee must Renounce all *other hopes*,
Deuis'd for *Game*, by wicked *Popes*:
Wee must not shelter *Christ his seede*,
With *Ionas Gourd*, nor *Ægypts Reede.*
The *Soule*, on *Creatures* which relies,
Is like a *whoorish Wife*, that lyes
With *Knaues*, and leaues his lawfull Bed,
Whom *God* appointed for her *Head.*
Wee must bee *Infants* mi de and meeke,
Harmeleſſe as Doues, when *Christ* wee seeke;
Yet *wise as Serpents*, to beware
Of *Gordian Knots*, and Brokage ware.
Wee must not wrest the *Sacrament*,
Nor carpe at things *indifferent.*
Christ crucifide wee must behold,
As the *Brasse Serpent* Those of *Old.*
They for a *signe* did see it stand,
But wee the meaning vnderstand.

The *Crosse, Bread, Wine*, and what with sence
Wee apprehend, *Time weares* from hence.
What *Faith* conceiues, inflames the *Spirit*;
And this braue *Flame* the *Saints* inherit:
It quickneth so, that *Christ* his Nature,
Inspires and heales the *Soule-sicke* Creature.
As Bread and Wine the Body feede,
So must the Minde his Passion heede:
Thou Eate and Drinke, thou Iustifi'd,
His Flesh and Blood, though Glorifi'd.
And Mystery and Figure take it;
As Christ the Rocke and Bread fore-spake it.
Wee must confesse our selues accurst,
Of Christian *soules* the very worst.
Wee must the same to others doe,
As our selues would bee done vnto.
Wee must leaue off *Hypocrisie*,
Our foolish Carke, and Policy.
Wee must care more to decke the *Minde*,
Then the frayle Body puft with Wind.
Wee must not mount aboue our Calling,
But rest content for feare of falling.
Wee must our Patience so enure,
That Sinnes *grown great* we may endure,
Who through the *Window* made their way,
Since cu'rs *Dogge must haue his Day.*
Wee must not swell, when wee haue store;
Nor yet Repine, though some heape more.

Time

Time ends this ſtrife: The houre-glaſſe paſſes.
What neede Men then to moyle like Aſſes?
Wee muſt abhorre the *Reeling ſinne*
Of *Soule-ſicke healths*, which Sots brought in.
To this I adde that *Indian* borne,
Blood-fainting *Fume*, drinkes ſhooe in horne;
Of which I blame the quantity,
But not the *Phyſickes* quality.
Wee muſt not liue too ſparingly,
Nor ſpend *Gods goods* ſuperfluouſly.
Wee muſt not grudge the *Prore* to feede;
For *Almes are Balmes in time of neede.*
More Hiues for Bees, for *Gods Elect*,
On other Coaſts let vs erect.
Our wearied Lands, our ſwarmes require it:
The *Lord* commaunds, the *Saints* deſire it.
Wee muſt by *Deeds* ſhew good example;
And at their entry *Paſſions* trample.
Wee muſt not brawle for euery fault:
The *Iuſt* themſelues doe ſometimes halt.
Wee muſt forgiue our *Foes* aſwell
As God doth vs, who merite *Hell*.
Wee muſt not play more, then the *Turke*,
Who ſlips no Day, without ſome worke.
The *Mind* on Labour fixed ſure,
Stops wandring thoughts from *Sathans* lure.
The *Gentle* Sparke might toſſe the Pike,
Shoot, Ride, Graft, Study, or the like.

The *Female ſexe* findes carke at *home*,
Sings *Pſalmes*, or ſhewes rare skill on *Loome*.
The *Souldier* heares the Drummers ſound,
Stands Sentinell, or walkes the Round.
Hee traines, he fights, and ſpends his blood,
Like *Maccabeus*, for our Good.
Good Scholiers haue enough to doe,
If tempting *Lucre* they forgoe;
Beſides the *Muſes* ſpacious Groue,
The *Bodies motion* they approoue.
On *Citizens* I needs not call,
Nor *Country-men*, who ſweate for all.
Wee muſt proud *Pompe* and *Fraud* eſchew,
And thinke thereon what will enſue,
As *God* is iuſt, a fearefull end,
Which from *Wraths Viall* will deſcend.
For when we perke, like *Cardinalls*,
And grinde the Poore, like *Canniballs*,
Scorning *Chriſts Members*, racking rents,
And raking *Gifts* through diſcontents:
Our *Angell Guardians* flye away,
And Sathan hunts his *Beaſts* of Prey.
If theſe few Rules wee beare in Minde,
The Cure is ſure; *our Pardon* ſign'd.
Then *Grace* ſupplies fraile *Natures* want;
Then *Loue* will come, *ſinne* to ſupplant.
Both which who findes, hee needes not feare,
Though all the World in Flames appeare.

THE

The eighth SECTION.

An Admonition to the Saints, *to continue watchfull and constant, and not to feare this laſt and great Perſecution threatned by* the Spirituall Dragon, *and his Angels, although hee come prepared with all his ſtratagems, Ambuſhes, and with Multitudes of Men, like the ſands of the* Sea *in Number.*

WEll may *Eſdraes Eagle* muſter;
And bold *Chaucers Griffon* bluſter;
The *Pellican*, doe what they can,
Will make them both Frer, Curſe, and Ban.
Let *Romiſh Nemrods* roare againe,
Their Thundring ſhots will fall in Vaine.
Then *Woe* to them, that flouriſh now,
And who looke backe at *Chriſt* his Plow.
When their great *Maſters Vatican*,
Nor *Baſans Bulls* protect them can.
When his ſtrong guarded *Angelo*,
Shall not deliuer from this *Woe*

Them, who with *Christians* blood doe feast.
When the false Prophet, scarlet Beast,
The mounted Whore of Babylon,
The Man of sinne, perditions Sonne,
The Mouth that speakes presumptuous things,
The Mistery with Eagles wings,
The Gog *and* Magog *of the House,*
The old *red Dragons* Rendeuous:
That *Deceiuer, who in Gods* Church,
Sits as a God, and by the lurch
Liues, and *to sale puts Marchandise,*
Mens soules and bodies, with false lyes.
All figures of false Antichrist,
That dares vsurpe farre more, then Christ
To his *Apostles* euer left:
For hee quits Men of life bereft
From Purging Flumes ten thousands yeares,
And more hee spares *Romes* roaming Peeres.
When that this *Monsters triple Head*
Soule and Body in scalding Lead
Shall boyle in *Pits,* and *Lakes* that swimme
With Pitch and *Brimstone* to the brimme:
Then will his *Followers* all too late,
With *Diues* wayle their woefull *Fate.*
Then they will with with Yelles and howles,
That they had liu'd obscure, like Owles.
Then they will see the diffrent manner,
Of *Iacobs* fight, 'gainst *Esaus* Banner.

Then

Then they will know Saint *Michaels* Armes,
Wherwith he ſaues *Gods* Church from harms.
For though the Watch-men ſmote the Spouſe,
As ſhee ſought Chriſt, yet ſtill ſhe groues,
Vntill her Seede, as heretofore,
In ſpirit playes the arrant Whore.
Let croaking Frogs, and chattring Pyes,
Let *Daniel's* Horne with Myſticke eyes:
Let curious Schoole-men, errours ſpawne,
Grace and *Faith* for *Freewill* pawne:
Let ſuch, as broach theſe Frantick Tales,
Whom Old Saint *Dauid* chaſ'd from *Wales*,
Pelagian wiſe, depart from hence;
In ſpight of all wee haue defence.
On *Phiſicke* knowne our *Cures* relye,
Let Mountebankes *Elixirs* trye:
Men, who were call'd, but neuer Cull'd,
Theeues of the *Houſe*, by crotchets gull'd.
Wee feare ſtrong ſtormes; ſhrubs ſafer lye
From Lightnings blaſt, then Cedars high.
The low-built Cottage of a Clowne,
Stands ſurer then the *Triple Crowne*.
Aſpiring doubts the Church our Mother,
As *Fancies* Braine-wormes, bids vs ſmother
When *Seraphins* were faine to Vaile,
How could *Arminius* ſight but faile?
Let ſober Learnings *Oracles*
Site for our eyes plaine Spectacles.

VVith theſe I ſee *Free-will* almoſt
Through *Faith* regain'd, which *Adam* loſt.
The *Glorious light* reſtor'd our ſight,
What *ſinne* had darkned, *Grace ſets right*;
And giues vs power, more or leſſe,
Yet Meanes enough, to ſue for Peace.
The *Heart*, which once *Faith* putrifies,
Neuer quite dyes, nor puriſies,
Nor is a *Chriſtian* iudged loſt,
Before hee ſlights the *Holy Ghoſt*;
Before his *Talent* hee impaires;
Or that, like *Iudas*, hee diſpaires.
God knowes already, who are his;
Yet to make ſure our Part it is;
For otherwiſe wee ſhould deface
Elections Charter, ſeal'd of *Grace*.
The ſumme is this: *Chriſt dy'd for All.*
His Word calls All; ſome beare his Call;
And by their deedes doe manifeſt,
They enter ſhall into his *Reſt*.
Some few diſcreetly ſeeke to ſhunne
A hardned Heart, ere day bee done.
Mercy for Some there is in ſtore.
VVe hope the beſt: And who knowes more?
The *Tithe of houres* reſeru'd to Pray,
The reſt not waſted, may repay.
The ſtony *heart* in Time relents;
Much more our *God*, if *Man* repents,

And

And daily begges for Heauenly bread,
His *Iuſtice* ſlackes; and wee are fed.
But here's the worſt, though *Prayers* draw,
There lyes a Pad within the Straw.
The *Angell Good* bids, *Faſt* and *Pray*,
The *Angell Bad* bids, *Feaſt* and *Prey*.
Thus Rime is mar'd, true *Prayer* bard,
A turn'd to *E*, the *Cure* made hard.

The

The Conclusion of the Cure, *not vnworthy the* Consideration.

When *Strife* for *Loue*, and *Dreames* we take for *watching*:
When *Praise* for *Beeves*, and *Grace* we locke for *Catching*:
And when from *Rails* we fall to *Feasts* and bibbing,
Then [*Abbaes Streame*] stayes in the lowest Ebbing,
Our Aduocate craues it to flow againe,
The Father yeeldes, and so to curry Veine
Their Streame flowes faire, vntill our changling Fooles,
Haue sought to other *Streames* from muddy Pooles;
The Trinity then loathing Braines so sicke,
Their Motion stop; and Men dye *Lunaticke*.
From which Relapse, Distrust, and Heresie,
GOD keepe vs all as from *Apostasie*.

[*Abbaes Streame.*]

Abba Father the Voyce of the *Spirit* in the hearts of *Gods* Adopted and Regenerated children, acknowledging their *Election from the Father*, out of the corrupted Lumpe of Mankind, and out of the vnrefined Oare or vnpurified Mettle of pretended *Christianity*, of meere *Grace* without any Deserts of theirs at all; and consequently *their Iustification by the Sonne, through Faith*, and the spirituall apprehension of his onely merites: *Their sanctification by the Holy Ghost*, who proceeding from both their Wills, is content to breath Regeneration, and New life, into our barren wills; and to moysten them with the *Streame of liuing Waters*, vn-

vnleſſe they compell *Him* with his *Heauenly Gifts* to retire, by relying on other *Phyſitians*, burthenſome Traditions, and vnneceſſary puddled ſtreames, which *Simoniackes*, or rather *Demoniackes*, doe trucke and vtter for money, vnder the Title of *Holy Water*, Indulgences, and ſanctified Wares, like-charmed ſcrowles, or Amulets, to preſerue men from *Cerberus*, and Purgatories Bugs, thereby *making Marchandize of the Bodies and Soules of Men*; as is Propheſied in the *Reuelation*: which Auarice of theirs is flat contrary to the examples of the *Apoſtles, and the Goſpell*, where St. *Peter* told the *Creeple, in* Salomons *Porch*: *Gold and Siluer haue I none*; And to *Simon Magus*, *Thy money periſh with thee*.

[*Apoſtacy*] ſignifies a *Reuolting or falling off from the true Religion, to the Doctrine of Diuels*. To diſcerne the *true Catholike Church*, ſearch the *Scriptures*: How ſhee fared in this World *after the Aſcenſion of our Sauiour*, read *the Hiſtories of the Church*, and you ſhall finde her commonly perſecuted, and ſubiect to *croſſes*, and Fiery Tryalls, euen to this our *Age*. Firſt, by the *Iewes*. Secondly, by the *Romane* Emperours. Thirdly, by the *Arrians*. Fourthly, by the *Gothes* and *Vandalls*.

And

And laſtly, by the cunning and more dangerous practiſes of the *Romiſh* Prelates, for their aduancement to the *double Supremacy*. How this *Church* being once the *Mother of the Weſt*, grew to be *Apoſtate*, it is to be ſuppoſed, that *Sathan* tooke hold of the darkneſſe of Mens conſciences, preſently after the eruptions of thoſe bloody *Northerne Nations*, about 500. or 600. yeares after Chriſt, his principall ſtings and more palpable violences being ſomewhat reſtrayned, and *bound by the Angel*, not to employ them againſt the *Elect* ſo Tyrannically, and openly, as hee vſed to doe before the limitted and ſealed 1000. yeares, of his Myſticall reſtraint. About which time, or within a while after, and for the like ambitious ends, *hee* ſeduced *Mahomet* in the *Eaſt*; So that *Faith departed* according to St. *Paul*, from the *Temple of GOD*, the true Viſible *Church* then conſiſting but of few Families, and ſhadowed vnder *the Woman, with her man childe in the Reuelation*, *Fled into the Wilderneſſe*, *for feare of the Dragon*. And *Gods two Witneſſes were Maſſacred in the ſtreetes of ſpirituall* Sodome *and* Egypt, *and their carcaſſes there left vnburied*; as was Propheſied by St. *Iohn*. Amidſt theſe abhominations and deſolations, it pleaſed *God* to ſtirre vp the Spirits

of

of ſundry *Good* men, to awake them out of their dreames: As St. *Bernard*, to inuaigh againſt their Princely Pompe, and Supremacy; *Berengarius*, agaynſt *Tranſubſtanciation*; and the *Waldenſes* and *Albigeois* againſt moſt of their *Idolatries*: The laſt of which beganne aboue 300. yeares before *Luther* was borne. How the *true Church* was dealt with in *Affricke*, *Æthiopia*, *Georgia*, and in the *Eaſt*, by reaſon of their remoteneſſe we know not ſo diſtinctly. But it is very probable, that the *old Dragon* was not Idle, but did his vtmoſt endeauour to ouer-whelme the poore diſtreſſed *Saints*, as it were, *with a Flood* of impieties through all the World. But thus was *ſhe* vſed in our *Weſterne Parts*, vntill of late yeares by the *Reſurrection of thoſe two Myſticall Witneſſes*, and the imprinting of the *Bible* in the Mother Tongue, which in a manner lay moath-eaten in the *Sodomites Libraries*, after the Preaching of *Wicliffe*, about the yeare 1380. and afterwards of *Huſſe*, *Luther*, *Caluin*, and after the *Martyrdome* of many excellent men, *ſhee* found at laſt ſome reſt in this *Iland*, and other places, in deſpight of the *Herods*, *Ahabs*, and *Hamans* of the times. One maine difference I obſerue betwixt theſe two *repugnant* Churches, how the one reſembles *Abel* and *Iacob*

for

for their mildnesse and patience: And th'other *Cayne* and *Esau* for their mallice and cruelty: which their *bloody Inquisitions, Tortures, Massacres, with the transcendent Powder-plot* do apparantly testifie. The one maintaines her cause peaceably by *the Gospell of Christ*; the other by Worldly *Traditions, and Mens authority*: And when these serue not, with Fire and Sword they force their Opposites to acknowledge the *Popes Supremacy*, being but the *marke* of Ambition, and therein going beyond the *Turkes*, who to his *Mufty* or *Mahomet*, compelles no mans Conscience; although in all other matters belonging to a Christian, *one Scholasticall Question* excepted (which might be left to the Beholders and Beleeuers discretion *for the Forme and wonderfull manner*, as is the Knowledge of the *personall Trinity*) they cannot deny any *Article Fauh*, which the *Protestant* holds. Whereby it appeares, that *the Church continued not long a Virgin after the Apostles times*, according to the ancient saying of *Eusebius*: *Ecclesia post Apostolorum tempora non manfit din Virgo*: And that the *Mysticall Whore with her Scarlet-coloured Beast of the seauen hilled Citty, the great Citty, which bare dominion euer all the World*, was certainly meant by *Rome*: To which *the chiefe Fathers of the Primitiue Church* doe consent: *Lactantius lib. 7. Hieronim. in Daniel. Augustin. lib. 20. de Ciuitate Dei. cap. 19.* And

S.

St. *Chriſoſtome in opere imperfect. in Matth.* moſt plainely writes, that *Antichriſt was to haue ſo ſhew all that, which the true Church hath indeed, viz. Baptiſme, the Communion, Biſhops, &c.* Therefore let ſuch, as haue once taſted of the fruites of the *Goſpell*, beware of *Apoſtaſie* and backe-ſliding. For as St. *Auguſtine* in the afore-ſayd Booke, *cap.* 8. vnto a doubt, *Whether any One ſhall turne to God, during the Raigne of Antichriſt:* He thus anſweares: *The Diuell* ſhall haue a continuall fight with thoſe that are in the *Faith* already, of whom hee may perhaps Conquer ſome certayne number, but none of *Gods Predeſtinated*, no, not one; Since it is not in vaine wha St. *Iohn* the Author of the *Reuelation* layth, in one of his *Epiſtles*, concerning *Apoſtates*: *They went out from vs, but they were not of vs, for if they had bin of vs, they would haue continued with vs.* To confirme our wauering and luke-warme *Chriſtians*, I aduiſe them to ponder with an indifferent iudgment, theſe enſuing *verſes*, which for a concluſiue monitory to my *Newlanders Cure*, I here ſubſcribe out of my *Cambrenſ. Caroleia.*

Candidiore Fides *luſtrab't lumine Mundum, &c.*,
Our Chriſtian *Faith* ſhin'd in the prime,
When Men liu'd neere th' *Apoſtles* time.
But afterwards Eclipſ'd of *Light*,
She lay retir'd from moſt Mens ſight.
Returned now *She* lends her Rayes
To Brittaine, where as yet ſhee ſtayes.

FINIS.

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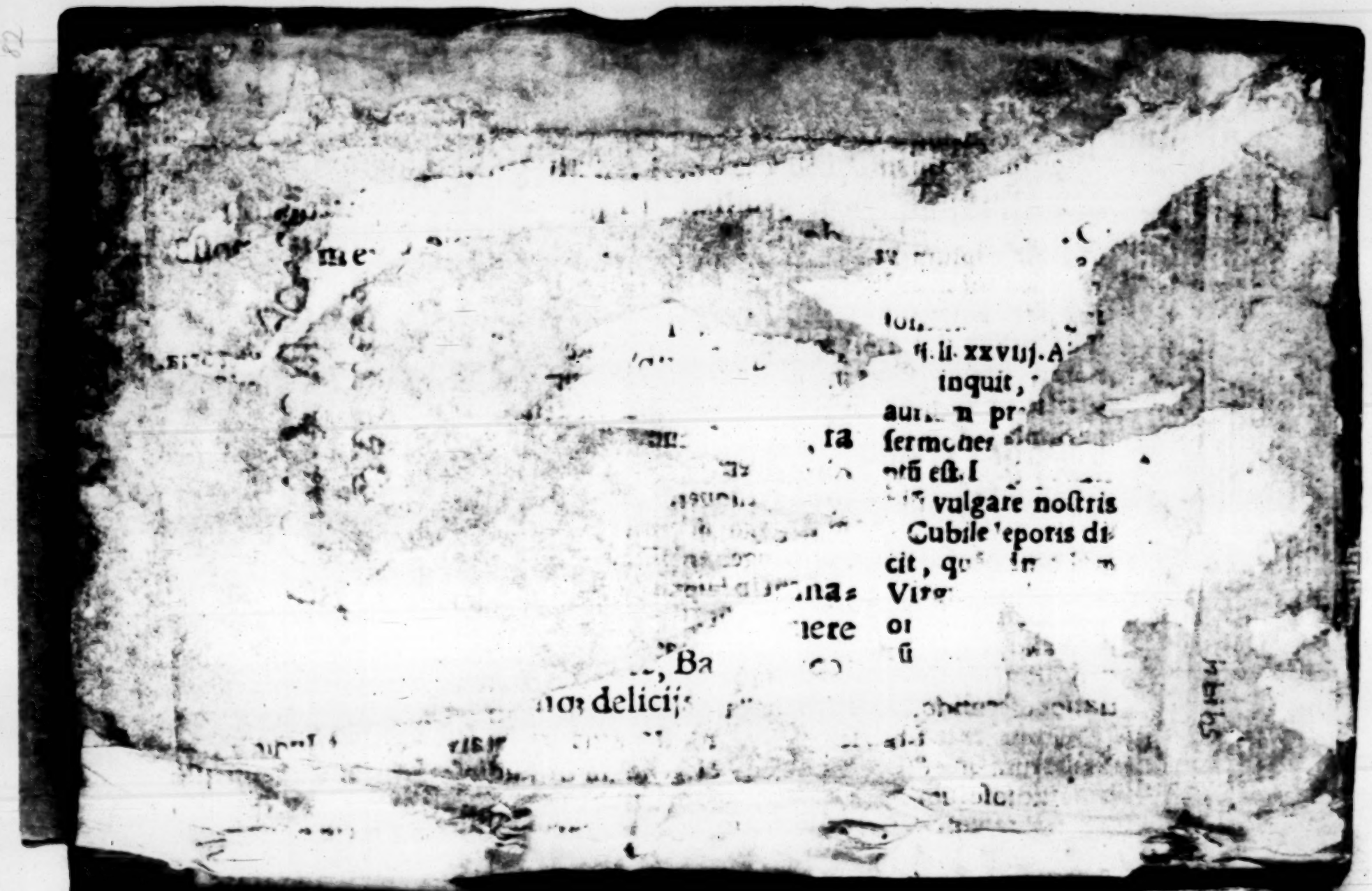
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